CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY.

BY J.... N.....

DIALOGUE II.

P. Does the circumstance, that the word Elohim is plural in its termination, satisfy your mind that it is plural in its import?

M. Although I am aware that proper names, of plural termination, do not always express plurality of persons; yet I am satisfied that the word in question has a plural signification. Were it otherwise I should not regard it as favoring the Trinitarian doctrine.

P. The word Elohim, then, you believe, should, or with propriety might be translated, not God, but Gods.

M. This is my belief.

P. And do you believe that the word is employed to express the existence of a plurality of Gods?

M. This, Sir, is not to be admitted. I am far from believing in the existence of more Gods than one.

P. What, then, is the import of the word Gods, according to your translation of Elohim? Is it singular in its signification? or does it express plurality?

M. It has undoubtedly a plural signification?

P. But if it does not express plurality of Gods, permit me to ask, in reference to what does it express plurality?

M. Plurality of persons.

P. How many persons does it express or signify?

M. Three, unquestionably; or a Trinity of persons.

P. But why do you limit the number to three? If the word in question expresses plurality, the number expressed seems to be indefinite; and I see not but you might as well say that it expresses the number thirty, or three hundred, or any other plural number, as the number three.

M. I limit the number to three, because the one God exists in a Trinity of persons.

P. But this, Sir, I must be permitted to say is an assumption. It requires proof. Nor, until evidence of its truth is produced, is it to be received as true. This evidence, I have not seen, nor will you pretend, I presume, that you have yet produced it, even to your own satisfaction. But let it be supposed that the number three is intended by the word, and that there are not strictly three Gods, but three persons; yet I must be permitted to ask you again, what you mean by the word persons?

M. The word may not, and I presume does not admit of a clear and satisfactory definition. I use the word because I know of none other, which so well expresses the three distinctions in the God-head. But I wish you distinctly to understand, that I do not use the word in a popular sense, or according to its usual acceptation. And this, I have already suggested.

P. But you must be sensible, Sir, that by using the word in a vague, ambiguous and indefinite sense, you use it no sense, which is intelligible, and, of course, "without knowledge." I cannot but deeply regret that you thus employ a word, so highly important to the elucidation of your subject, and especially, as in doing so, you seem to treat with disrespect, and even to oppose the scriptural use of it, as it is applied both to the Father and the Son. You cannot be ignorant that the word person is, by the inspired writers, applied to each; and that it is thus applied in a popular sense, or according to its usual acceptation. Is it right then, is it consistent with a fair and ingenuous discussion of a subject, to employ a term essential to a correct knowledge of it in an unscriptural sense, and in no sense at all to shed light; but rather darkness. If this license is to be taken, the prospect of bringing our discussion to an issue, satisfactory to either of us, is not a little discouraging. "Shadows, clouds and darkness must rest upon it."

M. Sensible that I have not used the word person in a lucid and definite sense; and sensible also that I cannot explain it even to my own satisfaction, it is my wish not to employ it. This, I have before intimated. My object is to show that the one God exists in a Trinity; or that he is One, and yet Three. That God is but One, I as firmly believe as you do. I firmly believe, also, that he is Three. But if you ask me in what sense he is Three, I must frankly confess—I cannot tell. The word, Elohim, I have before observed, by which the Supreme Being is most commonly called, is plural, and should be translated Gods. Hence I infer that God is triune, or exists in a threefold sense, or manner. This, I acknowledge is a great mystery and past finding out. But this circumstance does not affect either its truth or importance.

P. You know, Sir, that I disclaim all mystery (in the common acceptation of the word) in reference to the subject of our discussion. Nor would it, perhaps, be so often resorted to, as a convenient hiding place, did not the nature of the triune doctrine make it necessary. But be this as it may, the word, Elohim, affords you no occasion for the plea of mystery; for, notwithstanding it has a plural termination, it is, I am persuaded, in its import, singular. Did I not believe this, I see not but I must believe that polytheism is a Bible doctrine! Besides, this same word, in the Septuagint version of the Old Testament is, I believe, always translated by the Greek word Theos, in the singular number.

But did not the translators, who were native Hebrews, and well understood their own, as well as the Greek language, consider the word Elohim to be singular in its import? If not, why did they invariably translate it by the Greek word Theos, which corresponds with the English word, God. This, I venture to say, cannot be satisfactorily accounted for, but by admitting that the word in question is not plural, but singular, in its meaning. In this connexion I would further observe, that the word in the New Testament corresponding to the word Elohim in the Old Testament is always singular.

Now, Sir, in view of these facts, what shall we say? that Elohim has a plural signigcation? Can we, without arrogance and presumption, say this? I am fully persuaded that, from the facts stated, we can draw no other rational and just conclusion, than that the word under consideration does not mean or imply a plurality of Persons, Beings, or Agents; but simply one Person, Being, or Agent, denoted by the word God. Instead, then, of furnishing an argument in support of the Triune doctrine, it furnishes, to my view, a strong, if not a conclusive argument, in support of the doctrine, that God is one simple, uncompounded Being. Other topics of argument might be employed in confirmation of this highly important and fundamental doctrine; but I shall not employ them, as they would probably be unavoidable with those, whose minds are not convinced by the arguments already employed.

M. Although they have not carried satisfactory conviction to my mind, yet I am constrained to admit that they give the subject an aspect, so different from that, which I have heretofore contemplated, that I feel less confidence in the word Elohim, as a support to my theory, than I have, till now, believed it to demand. But before I can abandon it, as imitative to my cause, I must be convinced that other plural words, which are frequently used, in coincidence with the plural name Elohim, are as little to my purpose, as that sacred name. "Let Us make man in Our own image &c." "This remarkable use of plurals, which runs through the Hebrew Scriptures clearly denotes plurality in the Godhead."

P. If by this, you mean a plurality of Persons, I know not how to shape a pertinent reply, because I have yet to learn what you mean by the word Persons. But if by plurality in the Godhead you mean, that, to God belong several offices, or distinctions, or perfections, I have to say,—although I believe that these things belong to God, and are essential to his character, yet that this fact, so far as I can see, has little or no connexion with the plural word in question.

M. If I have not expressed myself intelligibly, I will now say that the remarkable use of plurals, in relation to God, denotes that the Father, the Son, and the Holy Spirit constitute the one Jehovah; or that the one Jehovah exists in a Trinity called the Father, the Son, and the Holy Spirit.

P. But is not your assertion gratuitous? What evidence have you that the plurals, under consideration, denote that God exists in a Trinity, according to your statement?

M. As I believe in the existence of but one God, so I believe also that these plurals imply that God exists in a threefold manner, so, it seems but reasonable to conclude that this three-fold existence consists of the Father, the Son, and the Holy Spirit.

P. But this conclusion is, I should think, far from being decisive or satisfactory. The plurals under consideration, if they express more persons, beings or things than one, do not limit the number to three, but are, with respect to number, quite indefinite. But the fact, in my opinion is, that these same plurals do not express more than one Person, Being, or Existence. And that this opinion is well founded I am satisfied from the following considerations. It is not only a well known idiom of the Hebrew language, but agreeable to its syntax, that "words which express majesty, &c. are often put in the plural," when but one person or being is intended.

The singular pronouns, *I, Me; Thou, Thee; He, Him* are almost invariably used in reference to God. This fact cannot, I think, be satisfactorily accounted for, if God exists in a Trinity, or consists of Three. Do three persons, beings or existences ever use the personal pronoun *I* or *me*, in speaking of themselves? When we address more persons, beings or existences, than one, do we ever employ the pronoun *thou*, or *thee*? Or when we speak of more persons, beings or existences than one, do we ever employ the pronoun *he* or *him*? No one who has the slightest acquaintance with the grammar of our language, but will promptly answer—no. If, then, God is Three, could either of the singular pronouns be with propriety used with application to these same three? I speak as unto a wise man; decide thou. But it is a well known fact that an individual in speaking of himself frequently employs the plural pronoun *we, us*. Many examples of this, might be produced from the inspired Records, and from other sources. But it is needless to produce them, as you will not question, I presume, the correctness of the remark. Nor do we consider this use of the pronoun, as improper or exceptionable. Custom sanctions the practice. Is it safe—is it justifiable, then, to infer that God is Three, because in speaking of Himself, he in a very few instances, employs the plural pronouns, *We, Us*? I must be permitted to say, Sir, that the inference is, in my estimation, utterly inadmissible.

FOR THE REGISTER AND OBSERVER.

PREFACE TO LUKE'S GOSPEL.

This preface is an interesting document; and it is doubtful whether it has received all the attention to which it is justly entitled.—I shall exhibit the preface in two different translations.

"For as much as many have taken in hand to set forth in order, a declaration of things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee, in order most excellent Theopilus, that thou mightest know the certainty of the things wherein thou hast been instructed."—*Common Bible.*

"Forasmuch, as many have undertaken to compose a narrative of those things which have been accomplished amongst us, as they who were from the beginning eye witnesses, and afterwards ministers of the word, delivered them to us, I have also determined, having exactly traced every thing from the first, to write a particular account to thee, most excellent Theophilus, that thou mayest know the certainty of the matters wherein thou hast been instructed."

Dr Campbell's Four Gospel's.

This preface seems clearly to import the following things.

1. That Luke dedicated or addressed his Gospel to some eminent person who was known by the name of Theophilus.

2. That the preface was designed to make Theophilus acquainted with Luke's reasons for writing, the sources of information on which he principally relied—"eye witnesses from the beginning, and afterwards ministers of the word;" and also with his special care in making inquiries—"having exactly heard every thing from the first."

3. That, at the time of writing, Luke was aware that many narratives had already been written on the subject which engaged his attention. He appears to have been disposed not to impute to the several writers any base motives, nor to remark on what was deficient in their writings; but had there been no defect in the "many" narratives which had been written this would have been a reason for his forbearing to write; yet he seems to have mentioned what had been written as one of the reasons which determined him to write. All of them may have been written with a good design, and have been in some degree useful in the absence of a narrative more prefect to supersede them. He might regard one of them as deficient in accuracy; another as too brief; another as too prolix, or too much interlarded with the writer's own comments; another might be deficient in regard to the arrangement of facts. Viewing them in this light, Luke might be of opinion that the importance of Christianity required something more perfect; and being himself an associate with the apostles and a man of some learning, he might regard himself as called upon to supply the supposed defect. If Mathew and Mark had written prior to that time, Luke might be wholly ignorant of the fact; and he might have no suspicion that a gospel history would ever be written by John. He seems to have been inspired with a strong desire that a more perfect history should be written than any he had seen, or with a belief that an additional testimony would be of use.

But does his preface warrant a belief that he wrote by supernatural inspiration or dictation? or that he wished his narrative to be regarded in this light? Had he written by miraculous inspiration what occasion could there have been for his referring to any other source of information? or for his mentioning that he had been careful to ascertain the truth of what he wrote? Of what avail is it to him could have been the testimony of "eye witnesses" if he wrote only what was dictated by the unerring spirit of God? That the force of these queries may be duly felt I will state an hypothesis for illustration.

Suppose that in a future year a book should appear in our country with the following title—"The Life of George Washington; by Jared Sparks;" that the book should be introduced by a short preface addressed to some eminent individual, assigning reasons for writing, notwithstanding several others had preceded him; that among other things, he should mention the peculiar advantages which he had possessed by having the private papers of General Washington assigned to his care and use;—and that he had been careful to obtain the testimonies of eminent men who had been "eye witnesses" of many of the general's public acts, and the events of his public career; Would such a preface give any ground for a report or a belief that Mr Sparks wrote by special inspiration? If in future times an opinion should become prevalent that he was thus inspired, might not a forcible argument be founded on the words employed in the preface to refute the opinion, by showing that he made no such pretensions, and that the reverse is clearly implied in the reference he made to the sources of his information? It is due to Luke as an historian to interpret the words of his preface as they should be interpreted had they been written by any other man of the same age and country.

As I have already intimated, in a different sense of the word, we may say that Luke was inspired by God to write his gospel narrative,—and of this we have ample evidence in the manner of his writing—his argument with the other evangelists in regard to the principal facts stated by each, and the amiable spirit to be found in them all,—as well as in the credit which Luke's gospel obtained among the Christians of that period, or the people who may be supposed to be most fully acquainted with his character, as a witness in whose testimony confidence might be placed.

It may be worthy of remark that Luke's narrative was not written in the language which was used by the Messiah in his preaching. Consequently, in recording the summons, the parables, or the conversations of Christ, Luke acted the part of a translator. If he has given us the meaning of what Christ said, and has given a faithful account of his miracles, his sufferings, his death, his resurrection, his several interviews with the disciples after he rose from the dead, and of his ascension, we have the things of greatest importance to us. If the several facts, as he has stated them, are true, a higher kind of inspiration could not have added to their truth. For myself I have no more doubt of the truth of his narrative, than I should have were I assured by a voice from heaven, that he wrote under the influence of supernatural dictation. In the latter case, if difficulties should occur in examining his gospel, in comparing its different parts, or in comparing the particular statement of his with what is said or appears to be said by another evangelist, I should have to account for the difficulty by supposing some error had occurred in copying, or in translating; or that I had failed in my inquiries to ascertain the meaning of the words which occasioned the perplexity. In the same way I now account for the difficulties which I find in this or in other portions of the Bible.

There are many who seem to think human testimony of little worth unless it was given under oath; so some seem to think that scripture testimony is of no worth any further than the writer was under miraculous inspiration. But if I have evidence of the veracity of a witness, I can believe his testimony without being told that it was given under oath, or under supernatural dictation. But if a testimony affirms what is clearly contradicted by my reason or my senses, neither an alleged oath nor alleged inspiration will convince me that what clearly appears to be black is white.

Such is my confidence in the uprightness of Luke, that had he told us in his preface, or any where else, that he wrote his narrative by inspiration, I should not have doubted the fact; or had any other inspired writer given this testimony of Luke, it would to me have been satisfactory. But as Luke appears to me to have said that which implies that he was not inspired, my respect for his veracity is all thrown into the same scale, to confirm in my mind the truth of what his testimony seems so clearly to imply. It is my opinion, that the more we possess of real regard to truth and revelation, the more careful we shall be to inquire how far we have proper evidence of the fact that any particular portion of the Bible was written by supernatural inspiration.

FOR THE REGISTER AND OBSERVER.

THE SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 6.

(*Continued from p.* 299.)

In the following list, prepared chiefly from the Laity's Directory for 1835, we have a general view of thirty six 'Convents, Academies, &c. for young ladies' in the United States. It can hardly be supposed that these are all of them, for statistical information of this kind is likely to want exactness.

Diocess of Baltimore. 1. Ladies' Academy of the Visitation of the Blessed Virgin Mary is established at Georgetown, D. C. The Convent of the Visitation in this place, was founded by Archbishop Neale, a Jesuit, in 1798. Five years ago the nuns amounted to 60. There is attached to the convent, the Ladies' Academy having 100 scholars, who are Boarders. There is also connected with it a *Day School* with about 200 female children of the poorer class. This institution is under the superintendence of the Bishop of the diocess, and under the immediate care of the sisters of the order of St Francis de Sales; a religious order, founded in 1610, by St Francis of Sales, and first governed by St Jane Frances Fremiot de Chantal.

2. Academy under the direction of the Sisters of Charity, at the city of Washington, D. C.

3. St Joseph's Academy for Young Ladies, near Emmitsburg, Md., was founded in 1809, by a society of ladies, known to the public under the name of Sisters of Charity, who still have charge of it. This establishment is sometimes called the Sisterhood of St Joseph. These sisters were incorporated in 1816 by the General Assembly of Maryland. In addition to the buildings originally erected, a spacious edifice was about five years ago completed, calculated to contain about 200 boarders, and at that time there were attached to the institution 120 sisters. In a subsequent number I shall have occasion to say more of this order of nuns.

4. The Carmelite Convent, now located in Baltimore, was founded in 1790, by the Rev. Leonard Neale, who brought with him from Europe four nuns, three of whom were Americans, and one an English lady. They first settled in Charles county, Md., and under his direction soon formed a flourishing convent. They observe the reformed rule of St Teresa. As a means of support they have opened an Academy for the education of young ladies.

The order of the Carmelites is very ancient. They received their rule in 1209, from Albert, Patriarch of Jerusalem. They derive their name from Mount Carmel, the place of their institution, whence they have spread over Europe. Their rule is strict, and some would call it severe.

5. The Carmelite Sisters' Academy is located in Aisquith street, Baltimore.

6. There is also a Carmelite Convent, near Port Tobacco in Charles county. Archbishop Whitefield says that in 1829, 'twenty five nuns composed this house of prayer and edification.'

Diocess of Bardstown. 7. The Female Academy of Nazareth, is situated three miles from Bardstown, Ky. A few years since, an additional building was erected, 210 feet by 30, sufficient to accommodate 150 boarders. The Sisters of Charity have the charge of the school, under the superintendence of the Bishops of the diocess and the Faculty of St Joseph's College. A certain number of orphans and destitute children may be placed in this institution, upon application and agreement of the conductors. This institution was established by Bishop David, and five or six years ago had seventy members or nuns. (Quart. Reg. II. 192.)

8. The female Academy of Loretto is situated in Washington county, twelve miles from Bardstown. It is under the superintendence of the Bishops, and under the direction of the Sisters of 'Mary at the foot of the Cross.' It has accommodations for 100 boarders, and for an indefinite number of externs, or day scholars. The Sisters of the Cross, or of Loretto, were founded by the venerabe M. Nerimkx. Their number in 1829 amounted to 135. Their principal establishment is at Loretto, near Bardstown, and they have other secondary houses, for country schools. (Quart. Reg. II. 193.)

9. The Monastery of St Magdalen, at St Rose, Washington county, Ky., was founded in 1806 by Edward Fenwick, and is under the direction of the Nuns of St Dominick, who numbered fifteen, eleven or twelve years ago. (Quart. Reg. II. 192.)

10. The Convent of Holy Mary, is a branch establishment from Loretto, and is under the direction of the Sisters of Loretto, Lovers of Mary, or Sisters of Mary at the foot of the Cross.

11. A Female Academy is established at Lexington, Ky., under the direction of the Sisters of Charity.

Five or six years since it was stated in the Catholic Miscellany, that 'in Kentucky alone there are no less than three different female establishments, in which there are more than 200 Religious, fervently serving their God, and devoted to the education of persons of their own sex.' These three orders of nuns, in the Diocess of Bardstown, are the Sisters of Charity, the Sisters of Mary, and the Dominican Nuns. (Quart. Register, II. 228.)

Diocess of Charleston. 12. The Young Ladies' French and English Academy is situated in Charlesten, S. C. It is a branch of an institution in France, conducted by "Les Dames de la Retraite," and is designed to conduct the education, on a plan like that of the above foreign school. Madame Hery du Jarday is the Superior.

13. Sisters of our Lady of Mercy, at Charleston, is an institution under the direction of twelve Sisters of Mercy.

14. School for Young Ladies, at Charleston, is also under the direction of the Sisters of Mercy.

Diocess of Philadelphia. 15. The Young Ladies' Academy situated at Wilmington, Del., is under the direction of the Sisters of Charity.

16. St Clare's Convent, situated on Mount Alvernia, in Pittsburg, Pa., is designed for the education of young ladies.

Diocess of St Louis. 17. Convent and Academy of the Ladies of the Sacred Heart, located at St Louis, Mo. Connected with the Convent, is a charitable institution founded by John Mullanphy, Esq. by whose bounty twelve orphans are supported. Madame Duchesne is the Superior.

18. Convent and Academy of the Ladies of the Sacred Heart, located at St Ferdinand, Mo. This institution is commonly *Florissant*, and is about 15 miles from St Louis. Here is a Noviciate of the Ladies of the Sacred Heart. This order arrived here from France in 1818. Five years since they had about 100 pupils; many of whom were from the best families in the State. This institution is under the superintendance of the very Rev. Theodore Theux. Madame Catherine Thiefry is the Superior.

19. Convent and Female Academy, at St Charles, Mo. This institution is under the direction and management of the Ladies of the Sacred Heart. Madame Lucille Mathevon is the Superior.

20. Convent and Academy of the Sisters of Loretto, at New Madrid, Mo. A number of Sisters reside here. Eulalia Susan Relles is the Superior. The order of nuns is the Sisters at the foot of the Cross.

21. Ladies' Academy, at Carondelet, under the direction of the Sisters of Charity. Sister Angela Hughes is the Superior.

22. Convent and Female Academy of the Sisters of Loretto, at Bethlehem, Perry County, Mo. This institution is under the patronage and superintendance of Bishop Rosati. Here are received young and old females to make retreats, preparatory to first Communion, Confirmation, &c. Poor orphans and poor children are also received. Juliana Wather is the Superior.

23. Convent and Female Academy of the Sisters of Loretto, at Frederickstown, Madison County, Mo. This institution is under the patronage and superintendance of Bishop Rosati and is under the direction of the Rev F. Cellini. The Sisters of Loretto are the instructers, and Benedicta Fenwick the superior.

24. Young Ladies Academy of the Visitation, at Kaskaskia, Ill. This is a branch of the Mother House at Georgetown, D. C. It is under the direction of the order of the Blessed Virgin, or Sisters of St Francis. Mary Agnes Brent is Directress.

Diocess of Boston. 25. The Ursuline Community, late of Mount Benedict, Charlestown, is discontinued.

Diocess of Mobile. 26. Convent and Academy of Visitation, located at Mobile, Ala.

Diocess of New Orleans. 27. Convent and Academy of the Ladies of the Sacred Heart, at St Michael's, Parish of St James, La. In this institution 'visits are confined to Sundays only.' There are 28 nuns here, and 115 pupils.

28. Convent and Young Ladies' Academy, at New Orleans, La. This convent is the oldest in the United States, being founded in 1725. Visits to the scholars are allowed only on Sundays and Thursdays. The pupils are permitted to see only their parents, guardians, and near relations. The nuns here are of the Ursuline Order, of whom 30 reside here. There are upwards of 100 young ladies at this school.

29. Young Ladies' Academy, at Grand Coteau, Opeloussas, La. The nuns, fifteen in number, are Ladies of the Sacred Heart, having 80 female pupils under their care. There are besides in this establishment, 20 orphans, and a free school.

30. In the Parish Convent of Assumption, there were five years ago 8 nuns, and 40 pupils.

31. At James, there is a Convent of Sacred Hearts, having about 20 Religious.

Diocess of Detroit. 32. St Clare's Convent, at Green Bay, Michigan.

33. Convent and Female Academy at Detroit, Mich. under the care of the Sisters of St. Clare.

34. Female Indian Schools are established by the Catholics at St. Joseph's, Grand River, l'Arbre Croche, and Green Bay, Mich. At l'Arbre Croche, 45 miles from Mackinaw, there are about 300 Catholic Indians of the Ottawa tribe, 120 of whom, to their credit and to the credit of those who have instructed them, if it be true, 'have formed a sodality to discountenance the use of ardent spirit.' (Quart. Register II. 229.)

It is said that one of the female missionaries has translated the Catholic Prayer Book into the Ottawa language. (id.)

Diocess of Cincinnati. 35. St Mary's Seminary, at Somerset, Ohio, is under the immediate inspection of the Rev. N. D. Young.

Diocess of Vincennes. 36. St. Clare's Convent at Vincennes, Ind. is superintended by the Bishop, and under the care of the Sisters of Charity.

(*To be continued.*)

FOR THE REGISTER AND OBSERVER.

THE PATRIOT'S HOPE FOR THIS NATION.

NO. III.

Mitchel was not alone among the Fathers of New England, in his concern and his labors for the interests of the young,—the apostolic Eliot, truly a shepherd in New England, had "a mighty concern upon his mind for little children. When he gave charge to a minister he would say, 'Brother, art thou a lover of the Lord Jesus Christ?—Then, I pray, Feed his lambs.'"—"He thought himself under a particular obligation to be that officer which the apostle calls, *An instructor of the young.*" 1 Cor. iv. 15.

"It would be incredible" says Mr Mather, "if I should relate what pains he took to keep up the blessed echos of truth between himself and the young people of his congregation." It is related that when certain Jesuits were sent among the Waldenses to corrupt their children, they returned with much disappointment because the children of seven years old were well principled enough to encounter the most learned of them all. Mather believed that "in the well-instructed place" where Eliot ministered, the wolves that prey upon infant ignorance could have seduced no unwary and defenceless innocence into the errors of Papistry.

Eliot's regard to the young was peculiarly manifest in his "perpetual zeal and activity to to support a good school in the town that belonged unto him. A grammar school he would always have whatever it cost him; and he importuned all other places to have the like. I cannot forget" records the historian, "the ardor with which I once heard him pray, in a synod of these churches, which met at Boston to consider, how the miscarriages which were among us might be prevented—I say with what fervor he uttered an expression to this effect, 'Lord for schools every where among us!—That our schools may flourish! That every member of this assembly may go home and procure a good school to be encouraged in the town where he lives! That before we die we may be so happy as to see a good school encouraged in every place.' God so blessed his endeavors that Roxbury could not live quietly without a free school in the Town.—From the spring of the school at Roxbury, there have run a large number of the streams that have made glad this whole city of God."—"I hope, at least I wish,"—continues the reverend and learned Cotton Mather—so his title page styles him—"that the ministers of New England may be as *ungainsayably* importunate with their people, as Mr Eliot was with his, for Schools which may seasonably tinge the young souls of the rising generation. A want of education for them is the blackest and saddest of all the bad omens that are upon us." [1691].

Mather transcribed from a manuscript, called General Considerations for the planting of New England, some of the principal reasons for the emigration—among these, "The land [Europe,] grows weary of her inhabitants, insomuch that Man, which is the most precious of all creatures, is here more vile and base than the earth he treads upon. Children, Neighbors and Friends, especially the Poor, are counted the greatest burdens, which if things were right would be the chiefest earthly Blessings.

"The schools of learning and religion are so corrupt as (besides the unsupportable charge of education) most children, even the best, wittiest and of the fairest hopes, are perverted, corrupted and utterly overthrown by the multitude of evil examples, and licentious behaviors in these Seminaries."

Regarding the whole earth as the garden of the Lord, they, [the Salem Colony], removed hither and bound themselves by holy resolutions to build up the kingdom in the wilderness—Promising unto "their best ability to teach their children and servants the knowledge of God and of his will."

At a subsequent time when afflictions came upon them, they inquired, "What are the evils that have provoked the Lord, &c?" Among the provocations alleged in reply were, "A public spirit is greatly wanting in the most of men.—All seek their own, not the things that are Christ's.—Hence Schools of learning, and other public concerns are in a languishing state"—and "a private self-seeking spirit" was among the evils deplored in that day—"What is to be done, so that these Evils may be reformed?"—was earnestly asked. Then follow remedial advices, and one is here quoted as illustrative not only of our fathers' wisdom but of a universal principle.

"As an expedient for Reformation, it is good that effectual care should be taken respecting Schools of Learning. The interests of Religion and good Literature have been wont to rise and fall together. We read in Scripture of Masters, and Scholars. The most eminent reformers among the Lord's people of old thought it their concern to erect and uphold them."

"Ecclesiastical story informs that great care was taken by the Apostles and their immediate successors for the settling of schools in all places where the gospel had been preached, that so the interest of religion might be preserved, and the truth propagated ts succeeding generations. It is mentioned as one of the greatest mercies that ever God bestowed upon his people Israel, that he raised up their sons for prophets—which hath respect to their education in Schools of Learning. And we have all cause to bless God that put it into the hearts of our fathers to take care concerning this matter. When New England was poor, and we were but few in number comparatively, these was a spirit to encourage learning, and the College was full of students, whom God hath made blessings, not only in this, but in other lands. Wherefore, as we desire that Reformation and religion should flourish, it concerns us to endeavor that both the college, and all other schools of learning in every place be duly inspected and encouraged.—*Magnalia, Book V.*

In the History of Boston, related and Improved, 1698, Mr Mather calls upon the Towns-men to "consider how to help the affairs of the town, so as that all things may go well among us.—May not School masters do much to instil the principles of religion and civility, as well as other points of good education into the children of the

town? Only let the town well encourage its well deserving schoolmasters." Mather in several places speaks of the declension of manners and learning from "the works of the first days." He had read a printed sermon which was preached in London before both houses of parliament: and in that sermon, the Preacher made this declaration, "I have lived in a country where in seven years I never saw a beggar, nor heard an oath, nor looked upon a drunkard. Shall I tell you where that Utopia was? It was New England." "But they who go from hence now," concludes Mr Mather, "must tell another story."

We are persuaded that if ever the multitudes which have peopled the land of the Pilgrims in this our time return to the purity and piety recorded in the sermon which Mr Mather read, it must be with the help of the education that he recommended—by means of the religion the civility, and the diffused learning, which the priest and the politician, the school, and the church, the family and the book afforded with perfect unity of design in that age of our ancestors, when some enterprises were attempted only for advancement of worldly interest and were confounded; * but when "a plantation was erected upon the nobler design of Christianity, and having obtained help from God it continues to this day."

We may advance very far beyond what our fathers understood or accomplished, but not beyond what they aspired after; for they bound themselves to walk together in all God's ways as he is pleased to reveal himself, rejecting all contrary ways. They sought to make their descendants the heirs of good learning, the conservators of good morals, and a nation strong in the Lord; and they did not expect this to be accomplished without good institutions, careful instruction, and the diffusion of knowledge by rational means.

"God hath wonderfully erected Schools of Learning," said Rev. Mr Chauncy in one of his sermons, 'and means of education for our children,' but some he accused of great unthankfulness to the Lord for so great a mercy. "Some little good they apprehended it to have a Minister spend the Sabbath, and to baptize the children; and schools to teach their children and keep them out of harm's way, or teach them to read and write and cast accounts, but they despise the *angels' bread*, and count it *light stuff* in comparison of other things; yea there be many in the country that account it their happiness to live in the waste howling wilderness without any ministry or schools and means of education for their posterity; they have much liberty they think by this want. Surely their practice about their children is little better than the merciless and unnatural profaneness of the Israelites, that sacrificed their sons and daughters unto Devils. And many make wicked returns of these blessings and fearfully abuse them, and seek what they can to weary out ministers, and pull down schools of learning, or which is all one, deny or withhold maintenance from them; as good as to say, Rase them, Rase them to the foundations! But how exceedingly hateful unto the Lord is this unthankfulness. Do you thus requite the Lord, O ye foolish people and unwise?" We would not for a moment intimate that in New England this infatuated disregard of the great interest of society exists, but there are extensive portions of these states, where the same spirit prevails.

It is the despising of "angels' bread" and the counting it "light stuff in comparison of other things," which is the chief fault of our schools. They 'come short' of what public education can do—that however may be remedied. When we are thoroughly instructed in the spirit of the German education it may be hoped that we shall not excuse ourselves from being as well provided to all good ends as any people upon earth.

This cause, of moral culture by means of public and universal education, includes every great interest that now engages the public mind. The cause of temperance is included in it, for it would truly teach that to be carnally minded is death to the moral nature. The cause of peace is included in it, for it instructs the young that "there is a higher than the warrior's excellence," and that "great conquerors" are "rightlier destroyers called, and plagues of men"—And it excludes the distinction of "bond and free," giving all men claim to, and participation of the gifts granted by the universal Father to his whole great family.

We have general education throughout these eastern states. Whether it attains to the best ends, employs the best instrument, or is not susceptible of great improvement, can only be ascertained by a proper appreciation of the nature and destiny of man; by investigation of actual provisions and results of education in this country; and an acquaintance with the speculations and practice of other countries.

* See Magnalia, book 1 Chap. iv.

CHRISTIAN REGISTER.

BOSTON. AUGUST 22, 1835.

THE CHRISTIANIZING OF INDIA.

We have just read with almost unmingled delight, a speech of Rev. Alexander Duff, late a missionary in India, from the Presbyterian Church of Scotland, delivered before the General Assembly of that Church. He manifests in it great enlargement of mind, and shows how absurd the notions are which have prevailed concerning missions to the east, and how the work of conversion to Christianity, if ever, is to be brought about among the people of that portion of the world. The Speech is an effort of a profound philosophical reasoner and observer, as well as an enlightened Christian; of one who has seen the difficulties in the way, as they lie in the human mind, affected by outward circumstances, by education and habit. There is no cant in the mouth of Mr Duff, though every thing is earnest, full of deep feeling, and generous, devout purpose. The difficulties which he has seen and met, he encounters without whining, and sets forth those difficulties and the partial successes of his mission, without any of that nauseating phraseology, so well known among us, (run in the same mould, and compounded by the same rules) with which missionary accounts have been drugged time out of mind.

The first difficulty of the missionary work in India, is that "the people at once come forward and ask a missionary for his authority." The mass of the people are indeed miserably ignorant; but there are always some learned men among them, to whom the multitude look up with reverence as leaders. These leaders say, "we have a religion of our own, we are satisfied with it; and you have one of your own." If the missionary appeals to history, the Hindoo carries him back to the vastly superior antiquity claimed by oriental history; if he cites miracles, the Hindoo boasts of more stupendous miracles; the evidence from prophecy produces no effect; and the internal evidence he cannot be made to comprehend. If the missionary attempts to argue with the Hindoo, he finds the oriental principles and modes of reasoning totally different, and he might as well argue with "the angelic and irrefragable doctors of olden times." If the herald of the Cross talks to the Hindoos of learning, they speak also of their learning and science, venerable for antiquity and alike sacred in their esteem as their religion. But here, says Mr Duff, enters a gleam of hope. "If you give useful knowledge, you are thereby demolishing what is regarded by them as sacred." Preaching to them is all in vain. Europeans cannot do it to any purpose. "If the Gospel is to be proclaimed with power at all, it must be by natives themselves." The imperfect manner in which a foreigner will speak the language of the natives, after his most unwearied efforts, and the difficulties in all respects of obtaining their sympathies, are obstacles enough to preaching directly to them But a native preacher can bear exposure to the climate, can mingle with his countrymen as a stranger cannot; and "having the thousand advantages besides of knowing the feelings, the sentiments, the habits, the modes of thought, can strike in with arguments and with imagery which we know not of."

The Hindoo college has done much to root out the native superstitions; but it has left among its pupils a void in its stead, a destitution of moral and religious principle reaching even to atheism. Mr Duff aimed to get access to the minds and hearts of some of these. They would not listen to addresses about Christianity, a revelation from God, and held missionaries in utter contempt. Prove, said they, "that there is *a something* from whom this revelation could come, and then we will hear the substance of that revelation." Mr Duff accordingly accepted the challenge. And here our readers will be gratified to learn how the minds of these educated Hindoos were affected by his arguments.

What is called the demonstrative argument, from design, did not tell so strongly as would be expected. Having found that, from the metaphysical cast of mind of the Hindoos they became masters of Reid, and Stewart, and Brown, and Locke, in such a way as I do not remember young men mastering them in our universities, I resorted to a mixed mode of stating the metaphysical argument, and after that statement all doubts vanished, and the young men declared, "We believe there is a great First Cause, the intelligent author of all things." Proceeding to the evidences for revealed religion, these young men had studied our histories, our first principles of knowledge, and could comprehend a historical argument—the argument from miracles, or from prophecy. They said, "We will not hear aught of Christianity till you show us your authority." To these we could show our authority, and make them to understand it. And as an exemplification of their quickness of mind, I shall only state, that, on the subject of miracles, these young men, night after night, brought forward the old and exploded arguments of Hume, and night after night, on the banks of the Ganges, had I to combat the arguments of that great but misguided man.

After thus laying the ground-work, Mr Duff expounded to them the great doctrines of Christianity, and perceived the impression that was made.

It was, he says, when unfolding the sinfulness, depravity, and helplessness of human nature, that the heart of the first convert became touched, and when unfolding the inexpressible love of the Redeemer to our apostate world, that another heart became affected, yea, melted under the power of the truth. It was when the message was announced that conversion did take place, and I must add, that in the case of some of these individuals, there was manifested an exemplification of the power of Christianity, such as I have seldom seen at home.

He relates in a very interesting manner the painful but successful struggles of one of these converts, against the remonstrances and distressing opposition of his relatives.

Mr Duff speaks of the school for natives in which he was engaged, an institution based on Christian principle, in which "the interrogatory, the explanatory, or intellectual system" is pursued, and in which the object is to overthrow the native superstitions and to build up Christianity in place of them. And after an experiment of five years, he says, "the whole of the young men have become as perfect unbelievers in their own system as the young men of the Hindoo College," (of whom he had spoken before.) But not left like these, in the darkness of infidelity, they have become also perfect believers in Christianity, so far as the understanding or head is concerned, and in some cases there is a working of a higher order." It is then by educating a portion of the natives in the knowledge, and through this imparting to them the Spirit of Christianity, that instruments are to be furnished for evangelizing the Hindoos.

Are the millions of India, Mr Duff asks, to be brought under the power of Christian truth? And is it not worse than chimerical, for 50 or 60 foreign agents to come forth to preach the Gospel to 130 millions of human beings? If, then, it is to be preached at all, it must be through a supply of qualified native agents. And must it still be proclaimed by foreign agents solely and exclusively, laboring under the thousand disadvantages of a stammering tongue, and broken accents, and rude speech, inadequate, insufficient, and imperfect? or is it the part of sound sense and sober reason, that we have it perfect, adequate, and efficient? This latter thing is the very object the General Assembly has designed to accomplish. It is not, as is slanderously reported by many, to keep the Gospel in the dust, and in the back ground. Yea, our heart's desire, and prayer to God, is, to raise it from the dust to the highest pinnacle of elevation. Our object is no longer to be parties to a system that does it imperfectly and inadequately; but we shall, in the midst of evil and good report, go on, in the even tenor of our way, until we demonstrate to the world that it is our object to render the preaching of the Gospel ten times more efficacious than it ever has been in India. This is the vindication I offer of our mode of procedure, and let it no longer be said of us that we go forth only as school masters.

The English language must be the medium, says Mr Duff, through which the higher knowledge of Christianity must be imparted to those who are to become teachers of their countrymen. When thus furnished they can convey this knowledge substantially in their native language to their brethren.

The English language it seems is gaining a foothold more and more extensively in India, and the native superstitions are perishing before the information that creeps in through that language. But unless Christianity gains possession too, knowledge of other things will only change them from idolaters to infidels. "Send us more agents and means," says Mr Duff, "and we shall in a few years raise up a race of natives, who shall be the most powerful combatants in the strife—men who will go forth far and wide and arrest the career of infidelity." But able men are demanded, more able, it should seem, than those who have heretofore been employed in the Missionary service.

While the work of the Mssionary is held up as the highest walk of Christian philanthropy, it still must be asked how comes it that our great men, our giants in theology, have left it to be occupied by babes and striplings? In days of old these were not sent forth. They were the Pauls, the Barnabases, the Apolloses, and until that day come, when such will reckon it their highest honor to go forth to this work, comparatively little will be achieved.

They are not to be listened to who would confine their religious charities to their own borders, to their own ignorant or destitute countrymen. While these should be provided for, the heathen should not be neglected. This is substantially the language of Mr Duff, which flows out in the following strain of simple eloquence.

I know the Highlands. They are dear to me. There is not a lake, or a naked rock, or a granite peak, that is not dear to me. But inspiration has declared that the field is the world; and would you keep your spiritual sympathies pent up within the rocky ramparts of the Grampians? Would you have them within the wild and rocky shores of this distant isle? The field is the world. The more we are like to God, and assimilated to the divine nature, the more we will view the world as he has done. True friendship, it has been said, has no localities, and so it is with the love of God in Christ. The sacrifice of Calvary was designed to embrace the globe in its amplitude; and let us view the question as God views it—let us view it as denizens of the universe, and we shall not be bounded short of the north or south pole. Wherever there is a human being, there our sympathies must extend.

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Ah! too long has India been made a theme for the visions of poetry and the dreams of romance. Too long has it been enshrined in the sparkling bubbles of sickly sentimentalism. One's heart is indeed sickened with the eternal song of its "balmy skies" and "voluptuous gales"—its "golden dews" and "pageantry of blossoms"—its "fields of Paradise" and "bowers, entwining amaranthine flowers"—its "blaze of suns" and "torrents of eternal light." One's heart is sickened with this eternal song, when above, we behold nought but spiritual gloom, relieved only by the lightning glance of the Almighty's indignation, around, a vast moral wilderness, where "all life dies and death lives;" and underneath, one vast catacomb of immortal souls, "perishing for lack of knowledge." Let us arise and resolve, that henceforward these climes of the sun shall not be used merely as a storehouse of flowers for poetry, and figures for rhetoric, and bold strokes for oratory, but shall become climes of a better sun—"the Sun of Righteousness"—the nursery of "plants of renown"—that shall bloom and blossom in the regions of immortality.

MOB LAW.

The question presses itself upon us more and more strongly every day whether we are to be governed by the laws made for the whole people, or, whether a disaffected few, whenever their pleasure shall move them thereunto, shall be suffered to combine together under the pretext of righting the wrongs they have suffered, and to wreak their vengeance upon the wrong-doers, or with the pretence of reforming real or supposed abuses, shall be allowed to anticipate the tardy operations of law, or treat it with contempt and defiance. Such avengers and reformers constitute, we trust, a small portion of the community; and if there were not a large intermediate class of men between them and the conscientious friends of good government, the community would be safe. But the moment that the majority of the people become the unconcerned spectators of lawless outrage, encourage the perpetrators of violent deeds by their presence as lookers on, become obstacles in the way of magistrates and municipal officers who are bound to preserve the peace, or withhold from them their succor, there comes in the sad alternative between anarchy on the one hand, and military law and destruction of life on the other.

We have witnessed with extreme pain the feelings and judgment of men (of whom better things might be hoped) vacillating between an unqualified condemnation of lawless violence and a complacent acquiescence in the deed which was wrought by it, where their prejudices were concerned. They would not justify the act, but they were glad it was accomplished. This is a most demoralizing state of public opinion. The language of it seems to be, and it is so interpreted by the reckless violators of personal peace and safety,—'we would not ourselves be concerned in such transactions, but we applaud the bold and daring spirits of those who are concerned.' Unless there be a powerful reaction of feeling and an adherence to the principle, on the part of the great body of the people, that law must be supreme over all prejudice and passion, which come between it and the existence of what individuals may pronounce to be wrong—our liberty is gone. It would be far better that the people should vote at once in their primary assemblies that they will have no government, than to turn it into a mockery, to trample on the laws, and insult and assail the ministers of justice. We state the case strongly, that the extreme folly as well as guilt of neutrality even, and especially of sympathy with the lawless, may be palpable.

Most of all is it an alarming period in our public concerns, when officers of government, in places of high trust, admit that there is a power above the laws; when the chief of a department of the government, which can be made a mighty engine of power through the land, teaches and proclaims a doctrine which allows every municipality, or clan, if not every individual, to decide when the operation of the laws is intolerable, and to pass sentence of nullification.

"We owe an obligation," says the Postmaster General, "to the laws, but a higher one to the community in which we live, and if the former be perverted to destroy the latter, it is patriotism to disregard them."—That officer, we should think, could hardly be aware of the latitudinarian spirit of this doctrine, to which he has annexed none of the perils to which it is subject, even in cases of utmost extremity. It is a doctrine which may perhaps, as a matter of short-sighted policy, favor particular purposes at any given time; but the prevalence of it would endanger the whole community. Its tendency is to subvert all government. Every one can see this by putting to himself the simple question—What becomes of government, when it ceases to be a government of laws?

CONGREGATIONALISTS AND PRESBYTERIANS.

These two communions have commonly been regarded as nearly akin, and at some times and in some places they have harmonized and cooperated in their labors. And the transition has been frequent, in the case of individuals, from one to the other, as expediency or convenience dictated. Still there is a marked difference between them as ecclesiastical bodies. The Presbyterians have fixed standards of doctrine and rules of discipline which apply universally; every individual is amenable to the smaller body to which he belongs, and the parts are subordinate to the whole. Congregationalists on the other hand are either Independents, in every thing but the name, or by forming smaller or larger associations, which are merely voluntary and conventional, they give up part of their freedom, for the time being, to an organized union of churches.

The Presbyterian Church in the United States has been a powerful ecclesiastical body, and while its standards were regarded as articles of peace, with a good degree of latitude of interpretation, things went on smoothly; they gained strength as to numbers from accessions out of the ranks of Congregationalists, and were even aided by Congregationalists who had not come within their church, as fellow-workers. But since the troubles in the Presbyterian Church, the stricter part have not only become jealous of Congregationalists, but have resorted pretty freely to the language of denunciation, while the more liberal party sympathize with them and break out in open hostility to the Old School of their own denomination. Indeed the parties are so widely at variance, notwithstanding their infallible standards of doctrine and discipline, that they appear ready to "calculate the value of the union."

The Editor of the "Presbyterian" thus chastises the "New School" of his denomination, in connection with the Congregationalists of New England.

These [New England] churches have few points of similarity with the Presbyterian; they have indeed, from the first landing of the Pilgrim Fathers, been hostile to Presbyterianism; they have virtually no creed; the very nature of their government, if they have any, has given rise to numerous heresies; they are averse to the obligations which a subscription to creeds imposes, and when circumstances demand a subscription, it is made with such reservations and explanations, as virtually cancel the obligation; in a word, Congregationalism and Presbyterianism are two very different things.

The Editor of the "Philadelphian" retaliates, and offsets the influence which the "Old School" has acquired through the Scotch and the Dutch, against the influence of the New England churches.

The statements [of the Presbyterian] are as gratuitous as they are invidious. The strife at the present day seems to be not so much between native Presbyterians as between late importations from Scotch and Dutch churches and New Englanders; the former being jealous of the favor shown the latter.

In the "Evangelist," a Presbyterian paper in New York, a learned Exposition of Congregationalism is published, taken from the Quarterly Christian Spectator, and preceded in the Evangelist by an editorial preface, from which we make the following extracts.

The present aspect of affairs in the Presbyterian church has awakened a desire in many to know more about Congregationalism, and it is mainly for the purpose of showing what Congregationalism is, that we give the present article.

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The recent act of the General Assembly of the Presbyterian church, in annulling the plan of Union, so that hereafter there can be no more churches formed in the new settlements on what is called "The Accommodation Plan," has left to those Christians who have "Congregational Predilections," no alternative but to form Congregational churches. And it is highly desirable that they, and the ministers who are to preach to them, should understand the subject, so as to lay their foundations right.—It is also highly probable that, as Congregational churches increase, many of the Accommodation churches now in connexion with the General Assembly will withdraw, if their representatives should continue to be excluded from our ecclesiastical bodies, and if their organization should continue to subject them to obloquy and censure on the floor of General Assembly. And if the pretensions set up by the last General Assembly, of a distinction between its "Boards" and "Voluntary Associations not subject to our control," claiming it as "the first and most binding duty of the Presbyterian church to sustain her own Boards," and by saying that "it is not *expedient* to attempt to prohibit" the Home Missionary and Education Societies from operating on Presbyterian ground, virtually claiming the *right to control all the charities of the people*, we say these pretensions, if persisted in, will necessarily lead all who value Christian liberty to abandon the Presbyterian church. We need not say, that for ourselves we deprecate all these results. We believe that the Presbyterian and Congregational churches of the United States are, and of right ought to be, one united body of Christians.

The Editor of the "Presbyterian," always foremost in the conflict against innovations, and not daunted by any threats of defection, by which the loss of numbers is to be compensated by the gain of purity in the ecclesiastical body, thus meets his foe:

This paper [the Evangelist] seems to deprecate the consequences of the proceedings of the last General Assembly. One of these *dreadful* consequences it supposes will be, that *many* Congregationalists now within the pale of the Presbyterian Church will be compelled to leave her communion. If the Editor had inserted *all* instead of *many*, our response would be "'tis a consummation devoutly to be wished."

We do not know whether our readers will thank us even for this brief description of a contest in which they have no direct personal concern. But most of them are Congregationalists, verging to independents, and will be enabled to see how far the privilege they enjoy of belonging to a denomination in which each church and congregation settles its own affairs within itself, is worth possessing. If they have a difficulty with the minister which occasions a resort to a tribunal from without, the minister, church and people, by joint agreement create an impartial tribunal which ceases with the action for which it was instituted, and all strife is ended.

FREE INQUIRY.

TO THE EDITOR OF THE REGISTER AND OBSERVER

Let me ask of you the favor to insert in the Register an extract from an article in the Biblical Repository, by Professor Stuart. The remarks it contains are occasioned by the clamor made against Germany and German *neology*, or new divinity; but the spirit of the remarks embraces within its reach not only learned scholars, but all serious, common sense readers of English who wish to know what is moral and religious truth, (unless we adopt for them a different principle, that ignorance is the mother of devotion); so that the members of every religious sect may freely read and ponder the serious writings of all other sects, and take from them whatever approves itself to their understandings. Whenever such a reform shall take place, we may look for the decline of bigotry, whose reign has been sufficiently prolonged. But I will not detain you any longer from the extract, by my prefatory observations. It is as follows.

"Whenever we cease, or even seem reluctant, to advocate fair, open and free examinations of all questions about truth, then let us take some other name which may more properly belong to us, and no longer profess to be *Protestants*. We have come upon times, at all events which demand, and which will hear both sides of all important questions: at least there are a portion of our community who are of this character. Young men, therefore, should not be shut out from reading German books, by undistinguishing and contumelious declamation against Germany and neology. * * * In every shape and form, so far as it is neology, we are, and always have been, frankly and openly opposed to it. But we do not profess yet to have attained to that state of advance in opposition to heresy, or unbelief, which will lead us to hold it to be criminal to love wheat bread because Voltaire was fond of it, or wrong to believe that a triangle is not a square, because David Hume was much the same way of thinking. *Fas est ab hoste doceri*, even a heathen could say. Is it wrong to expect as high a degree of self-denial from meek and humble christians? What Gesenius, or any other neologist, has exhibited that is good and true, we should like to see and know, and believe; and even their errors we would not willingly be ignorant of. * * * We may be permitted to add, without the imputation of saying it for invidious purposes, that we greatly desire to see specimens of better lexicography, grammar, commentary, geography, &c., produced by those who make light of, and reproach the German ones. Then we will assuredly and readily give up our German *cousins*, and cleave to those of our own household. Until then it must be expected, that at least one part of the public will but [illegible] nor contumelious reviling and innuendo for good philology."

THE PROTESTANT.—The Publishers of the Independent Messenger, Messrs Brewster & Co., are making arrangements for the publication of a paper in this city, devoted mainly to the discussion of the doctrines and usages of the Roman Catholic Church, in which the errors, and consequent evils, of Romanism will be fully exposed; in order that Protestants may be more acquainted with the dangers which surround them from the spread of Romanism in this country.—[*Communicated.*]

Should this publication take place, its utility will depend entirely upon the ability and the temper with which it shall be conducted. We repeat what we have in substance said before, that, in relation to Catholics, we regard the class of Christians to which we belong as at the farthest possible remove, as placed on the highest protestant ground. Still we shall ever treat them and speak of them as Christians, and shall regard any warfare carried on against them, otherwise than as a part of the Church Universal, whatever may be their errors, their absurdities and their sins, to be unworthy of those who bear the Christian name. All the efforts of Protestants should be directed to do them good, to make them better as a people, as a Christian people; and if we cannot convert them into Protestants, we should strive to make them assimilate as far as may be to what good Protestant Christians ought to be. For we lament the fact, but we cannot shut our eyes to it, that, on the part of some Protestants of whom better things might be expected, there has been a spirit of bitterness and of denunciation, a prurient avidity to catch up and circulate reports, without knowing whether they are true or false, and an indifference or neglect to correct any mistakes into which they have fallen, which are unworthy of a generous man, and altogether inconsistent with the character of a truly Christian man.

Any thing in controversy with the Catholics which substitutes provocations for arguments, which exaggerates and distorts the errors and deformities of their church, so as to make them vastly more monstrous than they are, can do no good and may do much harm. Such are not the weapons of Christian warfare. Nothing but truth, in a spirit of love, is needed to acquaint Protestants "with the dangers that surround them from the spread of Romanism."

Let our people be persuaded to keep aloof from Catholic institutions, whether nunneries, schools or colleges, and let them establish and improve seminaries of learning which shall supersede those of the Catholics, and then if there is danger of the Catholic religion, as a proselyting religion, we should be compelled to think much more meanly of Protestants than we are willing to. It is certainly well for us to know what Romanism is, and any publications which teach this as it ought to be taught will be useful.

"PUBLIC SENTIMENT."

In the Recorder of last week we find the following notice of a paragraph in the "Sunday Bulletin," a paper which we have never chanced to see.

A little thing called the Sunday Bulletin has, very ignorantly and imprudently, let out the doctrine of its party so plainly, that it deserves notice. Speaking of the trials for burning the Convent, he says, "the public sentiment was, that all the rioters should be acquitted; but the singularly-fashioned sieve of the law let the largest, the oldest, and the greatest offenders go through, and entrapped a harmless boy!"

The Editor of the Recorder after a few pertinent questions which ought to put to shame the Editor of the Bulletin, who undertakes to determine what is "public sentiment," and to array it against the supremacy of the laws, closes with the following rebuke to this self-constituted chieftain in the realm of *mobocracy*.

The man of the Bulletin errs most egregiously, in supposing that he and his little, ignorant, wicked squad of clamor-makers are the "public." They are but a very small and not a very influential part of the public But, few and feeble as they are, civil liberty is more in danger from them, than from all the Catholics in the land, and in Europe too.

COLONIZATION.

A few days since we had an interview with Mr Wilson, a very respectable and intelligent colored man from Norfolk, who returned from a visit to Liberia the last Spring. He is, so far as we can judge, as impartial a witness of the state of that colony as can be found. His purpose, in going thither, was to acquaint himself with it, and to ascertain whether it were in all respects, such a place as he should choose, on the whole, for the permanent residence of his family, in preference to any other. From his observation and experience of more than a year's duration, he became fully satisfied that it is such a place, and he is now about to embark for it, with his family.

Mr Wilson is not, any more than ourselves, an enthusiast; such at least is the opinion which we formed from his manner of speaking about the Colony. It is advancing; it is beginning to acquire a revenue from foreign commerce; many of its inhabitants are turning their labor with good success to agriculture; individuals from the native tribes come among them, and are found useful laborers in the colony, and greatly promote its progress in making it a comfortable residence.

In travelling into the interior or coastwise, Mr Wilson every where met kindness and hospitality from the natives. When, however, he penetrated far into the interior, prudence as well as convenience dictated that he should avail himself of the services of an interpreter.—We see not why the colonists may not soon explore the country extensively, and impart to us much knowledge concerning the internal condition of Africa. The Mohammedan tribes, Mr Wilson represents, so far as he could judge from individual examples, to be more honest and well principled than the pagan, though not more peaceful.—Slavery takes place among the tribes not only by means of captives taken in time of war, but from such delinquences as, in European States, subject the offender to imprisonment and other punishments. The natives vindicate slavery on the ground, especially, that the white men who read the good book, (while they themselves are ignorant) purchase the slaves.

The Mohammedans are not, it appears, intolerant; they listened without anger or impatience to Mr Wilson's exposition of Christianity.

We cannot but regard the colony (apart from its effect upon slavery in this country, and we know not what that may be at sometime) as an object of vast interest; it is destined we believe to operate great changes in that quarter of the world, of which we have known so little. May God overrule it for the extermination of the horrible traffic in human flesh, and for the reign of Christian truth.

WATERSTONS ADDRESS.

A correspondent in last week's Register furnished us with a few words in just commendation of Mr Waterston's Addre s before the Sunday School Society of Newburyport, and we were obliged to make those few words fewer, because our columns were already full. We have since enjoyed the gratification of reading this Address, proceeding from one who reverences the infant mind, and who in his access to the understanding and hearts of children discovers that they have deeper thoughts and holier affections than are wont to be ascribed to them; that they are often deeply wronged by those who intend their good; that they are taught "to fear *punishment* rather than *wrong*; to love *praise* rather than *virtue*; and thus rather to *appear*, than to *be* good." Above all he finds them tenderly alive to religious, to scripture truth, inspiring a sympathy between them and their teachers, that gives rise to the beautiful reflection that "one hardly knows the true beauty and power of scriptue, till he has begun to interpret it to a child."

To the question whether children are capable of receiving religious instruction, and are prepared for it, he replies in the affirmative. "What, he inquires, is necessary to make a Christian? Love, Faith and Spirituality." We copy his remarks upon these topics, which we think are highly instructive.

Now let us look into the mind of a child, and see if it have these elements of character. I believe it has, in a greater degree than the adult. I say the *elements*. They are not, it is true, yet formed into any systematic character; but the elements of Love, and Faith, and Spirituality are, it seems to me, among the peculiar characteristics of childhood.

Certainly *love* dwells in the mind of a child. All children love, and love to be loved,—and their love is ever active. We do not say that the child loves alone what is good; it is sufficient

to say that it loves, and that it is capable of loving good,—and if it does not always do so, there is the more necessity of proper instruction. It *can* love, and *does* love; and misanthropy in a child was never heard of. Love is the prime element of its nature—the very life of its infant being; and in this we have one of the most necessary elements of religion.

Faith grows out of *love;* and a child has as much faith as it has love. A child never *mistrusts* till disappointment and deception have taught it to do so. A child does not naturally doubt. Credulity is proverbial in children. It is for men to be sceptics; children never are. Gain a child's love, and you will see his faith; and here is another element of the Christian character.

But further. A child not only has love and faith, but has also, *in* a remarkable degree, the elements of the spiritual. It has a love for the unseen, and a *faith* in it. Children are always or almost always, fond of the supernatural. Who can *read* fairy tales like a child? Who can *believe* the tales of the Arabian Nights like a child? Who can fear haunted places like a child? Who can tremble at a ghost story like a child? Who can conjure up spirits in the dark like a child? And all these show that it has the elements of the spiritual; for the love of the supernatural arises in the child from a misdirection of the spiritual. It seizes at the supernatural, because the spiritual is withheld. It has a love for the unseen, and a belief in the unknown. There is a spirit within the child which craves *something* superior to the senses. There is a sublime spiritual instinct, which God has implanted in its very nature. Perhaps no child, of itself, ever doubted that Daniel was preserved in the lion's den, or that the waters of the Red Sea were divided by the rod of Moses. A child feels that there is an unseen and omnipotent power always at work. The unfolding of a leaf is a marvel, and the wonderful workmanship of God is visible in it, and through it. His presence is felt. And he feels that God could cause Lazarus to rise from the dead, as easily as he causes a tree to blossom in spring. The elements of the spiritual nature are within him, and he has spiritual faith. Here, then, we see that the elements of love, faith, and spirituality—the elements of mind necessary to form a religious character,—exist in the child.

AMERICAN QUARTERLY REGISTER.

The number of this Journal for the present month contains among other matters, a "Sketch of the History of Yale College, to be concluded in a future number." It is well drawn, and is the production, as we understand, of an officer in that Institution, from whom we have a right to expect a full acquaintance with the subject and great accuracy in facts and details.

A plan for a College in Connecticut was devised in 1698, which was intended to be wholly subsidiary to the Church. This failed; but in the next year ten clergymen were agreed upon as Trustees, by general consent; met at New Haven in 1700, "formed themselves into a society of eleven members, including a Rector, and agreed to found a College."

The symbolical manner, so to speak, in which the College was founded, forms a curious part of its history. It was thus:

At a subsequent meeting, the same year, at Branford, each of the trustees brought a number of books and presented them to the association, using words to this effect, as he laid them on the table; *I give these books for founding a College in Connecticut.* About forty folio volumes were contributed on this occasion. The trustees as a body, took possession of the library thus formed, and committed it to the care of the Rev. Mr Russell, the minister of Branford. This act of depositing the books has ever been considered the beginning of the college.

ECCLESIASTICAL.

Installation at the Odeon.—Rev. Wm. M. Rogers, late of Townsend, was installed pastor of the Franklin St. church, on Thursday, 13th at the Odeon, where they expect, for the present, to hold public worship. Sermon, by Dr. Skinner. *Text,* "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 21.

Installation.—Rev. David Peabody, late of Lynn, was installed on Wednesday 15:h ult., over the Calvinist church in Worcester. Sermon by Rev. Dr. Skinner, of Andover Theological Seminary.

Baptists in Virginia.—We have just received the last Annual Report of the General Association of Virginia, from which we make the following extract:

Conclusion. We have in this state 43 associations, 441 churches, and 55,602 members. There are also three other associations, partly in this state, and partly in North Carolina, Tennessee, and Pennsylvania. Of this number 13 associations and 280 churches, with 44,186 members are friendly to the General Association, and sustain it by their contributions. Eleven associations, containing 150 churches, and 11,100 members, are opposed to the views and operations of this society.—Of 4,036 persons baptized the past year, 3,696 have been added to the churches in those associations which support the General Association, and 340 to those opposed to it.

Origin and Name of the United Brethren.—"Moravians" is the name by which the United Brethren are most usually known. They designate themselves however, by the appellation given in the title above. By some, the origin of this church is traced to the Greek church in the ninth century, when the Kings of Bulgaria, and Moravia, were converted to the Christian faith, by Cyril and Morthodius, two Greek monks, and with their subjects were united in communion with that body. Owing to the antipathy for a long period existing between the Greek and Roman churches, they were subjected to much difficulty and after many struggles the greater part of them submitted to the Roman Pontiffs. A few united in 1170 with the Waldenses. They continued to be a church of Martyrs and Confessors for many years before the Reformation. It does not appear that they possessed any distinctive organization or name. A portion of them constituted the better sort of Hussites, and may be considered as the followers of that devoted martyr of the truth in the early part of the 15th century. As Bohemian brethren, they were known to the early reformers. Their tenets were submitted to Luther in 1523, and afterwards to Calvin and other leaders of the Reformation. As the *Unitas Fratrum,* or Unity of Brethren, however, they did not enjoy many of the privileges of the Reformed, residing as they did mostly in Bohemia, where the Reformation had not exerted much influence. They had to suffer renewed persecutions, principally on account of their correspondence with the Reformers, while some internal disputes threatened dissolution.

In 1570, an end to these disputes took place, in accordance with the decisions of a Synod. In 1575, an edict for their toleration was obtained—and in 1620 and '27, a union was formed with the Swiss, by which the Bohemians and Swiss were consolidated into one church, taking the name of the United Brethren. Owing to a renewal of persecution, towards the close of the 17th century, they ceased to be known as a church, and their history written by one of their Bishops, John Amos Comenius, was bequeathed by the author to the church of England.

The Clergy of Iceland.—The annals of ecclesiastical history afford nothing to equal the poverty of the Iceland clergy. Mr. Barrow in his recent tour, informs us, that "the clergy almost universally submit to every species of drudgery from necessity; their incomes are too small to allow them to hire and feed laborers; and nothing is more common than to find the parish priest in a coarse wollen jacket and trowsers, in skin boots, digging peat, mowing grass, and assisting in all the operations of hay-making. They are all blacksmiths also, from necessity, and the best shoers of horses on the island. The feet of an Iceland horse would be cut to pieces over the sharp rock and lava, if not well shod. The great resort of the peasantry is the church, and should any of the numerous horses have lost a shoe, or be likely to do so, the priest puts on his apron, lights his little charcoal fire in his smithy, (one of which is always attached to every parsonage,) and sets the animal on his legs again; and here again he has a laborious task to perform in procuring his charcoal. Whatever the distance may be to the nearest thicket of dwarf birch, he must go thither to burn the wood, and to bring it home, when charred, across his horse's back." The number of the Iceland clergy amounts to upwards of three hundred, whose average income does not exceed five pounds a year.—*English paper.*

INTELLIGENCE.

DOMESTIC.

[Communicated.]

NATCHITOCHES, June 23d, 1835.

Natchitoches is but a small town—about 2000 inhabitants, growing fast now. There are but two houses that were here when I came here; 'tis a very rich country on Red River. Our Cotton is our staple, about 20,000 bales will be made this year. Beef, Pork, Peltries, Hides, besides cotton are exported. The Great Raft in Red River is almost broken away when a cambca's will be able to ascend one thousand miles above this place through the finest country I believe in the world. Fort Jessup is about 24 miles from here equidistant between Red River and Sabine, on a beautiful healthy ridge, kept clean—a Regiment of men there—healthy and polite to strangers.

[Note by our Correspondent.]

We understand this raft to be a multitude of trees snags, sawyers, &c. which have been collecting probably for ages. They extended about thirty miles up and down the Red River and were considered imperviable till Capt. Shroudes undertook their removal in consequence of an appropriation made by Congress to clear the Mississippi, Ohio and their tributaries, of obstacles and impediments to their navigation.

University of Pennsylvania.—The Annual Commencement of the University of Pennsylvania was held on Thursday the 30 ult. After the delivery of Orations by the Students, the degree of *Bachelor of Arts* was conferred on twenty young gentlemen, members of the Senior Class of the Collegiate Department; and the degree of *Master of Arts* was conferred on twenty-four graduates, of three years' standing. The degree of *Doctor of Medicine* was then conferred on fourteen candidates.

Bristol (Penn.) College.—The second annual commencement took place on Wednesday 5th inst. Thirty-seven students were admitted to the Freshman class. The number of students in the College Proper, the Academical Department, and the Select School, is one hundred and twenty.

At a recent meeting of the Board of Trustees, the following appointments of Professors were made. It is understood these appointments have all been accepted. Rev. C. S. Henry, A. M., Professor of Intellectual and Moral Philosophy and Belles Lettres. Adrian R. Terry, M. E., Professor of Chemistry and Natural History. Joseph Packard, A. M., Professor of the Latin, Hebrew and German Languages—and Librarian. Rev. John W. French, A. M., Professor of Rhetoric and Oratory.

Washington College. Hartford Ct.—Commencement, August 5th. The degree of A. B was conferred on eight; A. M., on seven, in course. A. M., honorary, on J. M. Murphy. D. D. on Rev. Salmon Wheaton, Newport, R. I.

Colonization.—During the recent visit of Mr. Gurley at Taunton, in this state, an Auxiliary Colonization Society was organized, embracing many of the most respectable citizens. Strong resolutions were passed in favor of the cause as entitled to the liberal support of the whole country. The "*Ladies' Poole Society*" generously appropriated one hundred dollars in aid of African Colonization.

The Board of Managers of the American Colonization Society, on the 21st inst. passed the following resolutions:

Resolved, That the next settlement which may be formed by the American Colonization Society, on the coast of Africa, shall be called "MARSHALL."

Resolved, That a committee be appointed to obtain and place in the office of the American Colonization Society, a faithful portrait or bust of the late JOHN MARSHALL.

Maryland in Africa. It appears by the Report of the late Rev. Mr. Gould in the last number of the Colonization Journal, is a Colony holding out very flattering prospects and strong inducements to our colored population to make it their home. It is immensely rich, not only in the necessaries and comforts of life, but in many other productions ministering to its delightful enjoyment.

The emigrant thither, may, in Mr. G.'s opinion, founded upon experience gathered from residence, confidently reckon upon confirmed health after the seasoning, as it is called, is over:—and this is mild in its nature, neither painful nor dangerous. With health, industry and tolerable management, the soil, which is remarkably easy of cultivation, and much more productive than even our Maryland good lands, pours forth an exuberant plenty.

Mr. Gould, who was well known in Calvert and Anne Arundel counties as an active friend of the people of color, and whose opportunities of information were excellent and well employed, thus entitling all he has said to the most respectful consideration, adds the following:

"In conclusion, permit me to say, that the climate (for the colored people,) the soil and productions of Maryland in Liberia, can only be justly appreciated by those who have visited the colony. One half the labor necessary in this country to enable the colored man barely to live, will secure for him in the colony the greatest abundance of all the necessaries and many of the luxuries of life. The climate to his constitution is as genial as the climate of Maryland. The rains in the rainy seasons are sufficiently moderate, and the heat in the dry sensons is never so oppressive as we have here in the months of July and August. Although the seasons in Africa have been divided into the rainy and the dry, there is in the latter no lack of sufficient rain to preserve from decay both field and garden vegetables—and in the former there are no desolating tempests and inundating torrents as are known to prevail in the windward settlements. In these respects Cape Palmas is unquestionably superior to all other parts of the coast north of it."—*Balt. Gazette.*

Slavery.—The Journal of Commerce says, that a person who left Richmond on Friday morning, states, that the excitement on the subject of slavery and abolition was very great. Many Northern people, including several clergymen and teachers, had abandoned their posts, or were about to do so, and retire to non-slaveholding States. Even natives of Virginia, who had given countenance directly or indirectly to the Abolition movements, could not remain there without the most imminent peril.

Boston House of Industry.—During the four months last past, there have been three hundred and twenty-three admissions to the House of Industry, at South Boston, one hundred and eighty of whom are foreigners. From the 23d of June to the 2d of July inclusive, there were forty admissions; thirty of whom were Irish, one Prussian, one German, and eight Americans. The present number in the house is four hundred and eighty-two; more than three-fourths of whom are foreigners. Of the above three hundred and twenty-three admissions, more than seven-eights of the adults are intemperate.—*Boston Gazette.*

Prize Essay.—The Boylston Committee of Harvard University have awarded the premium of fifty dollars, or a Gold Medal of that value, to Usher Parsons, M. D. of Providence, (R. I.) for the best Treatise on Cancer. We understand that this is the fourth time the premium has been awarded to the same gentleman.

Artic Land Expedition.—Captain Back, accompanied by William Malley, one of the volunteers from the Artillery, who left this city with him in 1833, returned to Lachine, on Thursday last, in excellent health and spirits. Dr. King and the rest of the expedition were left at Fort Reliance, all well—they are to leave for England by way of Hudson's Bay. We are glad to say, that no mortality or accident occurred to any of the persons actually accompanying the expedition, although one of the volunteer artilleryman, Williamson, who was somewhat advanced in years, and who was unable longer to bear the fatigues and hardships of the journey unfortunately died when on his way back to a Hudson's Bay station. He was accompanied by two Canadians, who were well acquainted with the country, but having separated himself from them, he must have wandered out of the true path, and perished. Captain Back despatched men in all directions to search for him, and it was only a considerable distance of time afterwards that his body was found. Carron and Ross, the remaining artillerymen, return with Dr. King to England via Hudson's Bay. They, with Malley, but particularly the latter, were of essential service to the expedition.—*Montreal Herald.*

Captain Back arrived in town on Saturday evening, from his Arctic expedition, and took lodgings at the City Hotel. He proceeded for England in the packet ship North America, which sailed this morning for Liverpool.

The friends of Capt. Back, here and elsewhere, have reasons to regret his speedy departure to his own country.—But such was his anxiety to return, that he has declined the civilities tendered him at Montreal, Albany, and this city.—A large crowd attended at the steamboat this forenoon, to pay their respects to the intrepid officer. We trust he will have a speedy passage, and *find* Capt. Ross under a more genial sky than he anticipated when he went in search of him.—*N. Y. Com. Adv.*

Mississippi.—Among the victims of the frenzy in this State was Thomas M. Donovan, the son of a respectable citizen of Maysvills, Kentucky. The following is a portion of a letter addressed to his wife on the day before his execution, 7th July, 1835.

"I write to inform you, that this is the last you may ever expect to receive or hear from me. I am doomed to die on tomorrow, at 12 o'clock, on a charge of having been concerned in a negro insurrection in this State, among many other whites But I can say what few can say, that I can meet my God innocently. By the false accusation of both black and white, and some particularly who have come forward and sworn falsely to my prejudice, I have been condemned unjustly by their oaths. * * Now I must close by saying, before my great Maker and Judge, that I go into his presence as innocent of this charge as when I was born. * * I must bid you a final farewell, hoping that the God of the widow and fatherless will give you grace to bear this most awful sentence.

"P. S. I was arrested on Friday, the 3d, tried today the 7th, and tomorrow * * * * The excitement is so great we are not tried by a regular jury, but by a committee of planters appointed for the purpose, who have not time to wait on any person for evidence. There are now 7 or 8 prisoners to be tried immediately, and they are bringing in others continually. There is one to be executed with me. Negroes are hung on the plantations. Two white men preceded me."

Governor of Arkansas.—The Hon. Josiah J. Fish, of Wrentham, Mass. has been appointed by the President, Governor of the Arkansas Territory.

Lynn.—This thriving town is increasing in population with surprising rapidity. By a census just taken, it has now 8419 inhabitants, being a gain of 2281 since 1830, when the number was 6138—or a net increase of over 37 per cent in five years. The manufacturing industry of Lynn, is unsurpassed by that of any other place in New England, and is crowned with a corresponding prosperity.

State Convention in Maine.—The citizens of Maine have been invited to meet at Portland on the 10th of Sept. next, by a large and respectable committee appointed at a previous meeting of clergy and laity at Bangor, pursuant to the following resolution:

Resolved to call a Convention to consider the duty and expediency of forming a society in this State for the benefit of the colored race."

FOREIGN.

Liverpool papers have been received to the 14th July, and Cork to the 18th.

The 12th of July, being the anniversary of the battle of the Boyne, was the occasion of serious riots at Belfast and Liverpool. At Belfast it was found necessary to call in the aid of the military, who fired upon the mob, killing a woman and wounding several others. At Liverpool, after the Irish got fairly engaged, that is the Catholics with the Protestants, they were joined by all the vagabonds and ruffians in the neighborhood. The Vauxhall Bridewell was forced, but they were ultimately dispersed by the civil authorities.

At Galway 1800 families were in a state bordering on starvation.

The Irish Church bill had been passed to a second reading in the House of Commons. The King had placed at the disposal of Parliament his Majesty's interest in all benefices in the Church of Ireland.

400 men had been recruited at Dublin for the service of the Queen of Spain: and 350 were about to embark from Cork.

A Slaver, "El Formidable," with 700 slaves, has been captured by the British vessel of war Buzzard, of 10 guns.—The slaver had 8 guns and 66 men. The B. had 6 men wounded. The Forester captured in the Bight of Benin, March 20, a Spanish brig with 200 slaves.

MASSACHUSETTS ASSOCIATION OF RESTORATIONISTS.

The annual session of the Massachusetts Association of universal Restorationists, will be holden at East Medway, Mass. on the first Wednesday and Thursday in September next.

We hope to see in council a full attendance of ministering brethren, and delegates from the churches Clerical and lay friends of every denomination, who would take pleasure in doing so, are respectfully invited to meet with us. By order,

ADIN BALLOU.

STATE TEMPERANCE SOCIETY.

Agreeably to a recent vote of the Massachusetts Temperance Society, *all* Temperance Societies in this Commonwealth, and the friends of temperance in every town and village where no Society is formed, are hereby invited, and urgently requested to choose two or more Delegates to meet in convention, at the Odeon, (late Federal street Theatre,) in Boston, on the third Wednesday in September, being the 16th, at 10 o'clock.

It is desirable that every Temperance Society be represented, as the business is important.

W. CHANNING, Rec. Sec.

MARRIAGES.

In this city, by Rev. Mr Motte, Mr Frederic Brown to Miss Mary R. French.

On Monday last, by Rev. Dr. Wainwright, Dr. George C. Shattuck to Miss Amelia H. Bigelow.

In Cambridge, 13th inst. Mr Christopher Dunkin to Miss Mary Barber.

In Wrentham, David Mack, Esq. of New Bedford, to Miss Lucy M. K. Barstow, of W.

DEATHS.

In this city, Deacon Jacob Hiler, of the second Baptist Church, 80.

In Townsend, Mr Joseph Rumrill, of this city, aged 49.

At Newport, R. I. on Wednesday 5th inst· after a severe and protracted illness, which he bore with christian fortitude, Col. Robert Rogers, aged 77 years.

In Barre, on the 6th inst, Dea. Noah Ripley, aged 86.

VALUABLE SERVONS.

JAMES MUNROE & Co. have for sale the following collection of Sermons.

Beard's Family Sermons, 2 vols 8vo
Channing's Reviews and Miscellanies, 8vo 1 vol
——— Discourses, 1 vol 12mo
Doddridge's Sermons, 4 vols 8vo (Eng.)
Tillotson's twenty Discourses, 32mo
Fox's Sermons, 2 vols 12mo
——— Sermons on Christian Morality, 1 vol 12mo
Wayland's Discourses, 1 vol 12mo
Abbott's Sermons, 1 vol 12mo
Extracts from Abbot's Sermons, 1 vol 12mo
Abbot's Sermons, 1 vol 8vo
Boys's Sermons, 1 vol 8vo (Eng.)
Bishop's Sermons 1 vol 8vo (Eng.)
Boudied's Sermons, 1 vol 8vo (Eng.)
Whitman's Village sermons, 1 vol 12mo
Sangar's sermons, 1 vol 8vo (Eng)
Palfrey's sermon's 8vo 1 vol
do do 1 vol 12mo
Buckminster's sermons, 1 vol 8vo
Freeman's do 1 vol large 12mo
Butler's do 1 vol 12mo
do do 1 vol 8vo (Eng.)
Bowers' do 1 vol 8vo
Bancroft's do 1 vol 8vo
Eastburn's do 1 vol 8vo
Thacher's do 1 vol 8vo
South's do 1 vol 8vo
Parron's do 1 vol large 8vo (Eng.)
Dr S. Parr's do 6 vols (Eng.)
Blair's do 6 vols 8vo (Eng.)
do do 3 vols 32mo do
Hawkes' do 2 vols 8vo do
Paley's do 5 vols do
Whyte's do 1 vol do
Hali's do 6 vols 8vo do
do do 3 vols 8vo Amer.
Aspinall's do 3 vols 8vo (Eng.)
Price's do 8vo do
Inglis' do 2 vols 8vo
Worcester's do 8vo 1 vol
Robinson's seventeen Discourses, 1 vol 12mo.
Ware's Discourses, 1 vol 12mo
Mayhew's sermons, 1 vol 8vo London
Portens' do 1 vol 8vo do
Horsley's do 4 vols 8vo do
Dodd's do 2 vols 12mo
Osgood's do 1 vol 8vo
Belfrage's Addresses, 1 vol 12mo
Skrebbe of Sermons, 6 vols 12mo
Taylor's sermons, 3 vols 8vo
Bossuet's Discourses, 2 vols 8vo
Cardale's do 1 vol 8vo London
Priestley's do 1 vol do
Sharp's sermons, 4 vols 8vo do
Christie's discourses, 1 vol 12mo do
Sterne's do 12mo do
Sherlock's do 1 vol 12mo do
Young's sermon's 2 vols 8vo do
Hoadley's do 2 vols 8vo do
Evans' discourses, 2 vols 12mo
Penn's do 1 vol 8vo
Lathrop's sermons, 6 vols 8vo
Saurin's do 6 vols 8vo
Colman's do 1 vol 8vo
Stoughton's do 1 vol 4to
Election do 8vo
Hemenway's do 1 vol 8vo London
Thayer's do 1 vol 8vo
Johnson's do 1 vol 32mo
Burnett's do 32mo
Whitby's discourses, 1 vol 8vo
Davies' sermons, 12mo 6 vols
Sidney's Discourses, 3 vols
Stebbing's sermons, 2 vols 8vo London
Disney's discourses, 4 vols 8vo do
Goodwin's sermons, 1 vol 12mo
Coleridge's Lay sermons, 1 vol 12mo
Dewey's discourses, 1 vol 12mo
Parker's sermons, 1 vol 8vo
Lardner's sermons and works, 10 vols 8vo London
Tappams's do 2 vols 8vo
Lightfoot's sermons and works, 13 vols 8vo
Chalmers' do do 3 vols 8vo
Durand's do 1 vol 8vo London
Reeds do 4 vols 8vo do
Wharton's do 2 vols 12mo
Family Lectures, comprising selections from Bishop Atterbury, John Rogers, Bp. Sherlock, Bp Butler, Jeremiah Seed, John Balgery, Geo. Fothergill, John Tottie, Richard Newton, Thomas Ashton, Matthew Horbery, Daniel Waterland, Th. Newton, Henry Stebbing.
Pickering's Lectures, 1 vol 12mo
Payson's sermons, 8vo
Bishop Hopkins' seven Discourses 12mo
do sixteen do 12mo
Beecher's sermons on Intemperance 18mo
Palfrey's do do 18mo
Sprague's Lectures to young people 12mo
Freeman's eighteen sermons and charges, 12mo
Burnap's Lectures on Unitarianism, 12mo
Heber's sermons in England, 8vo
Balur's sermons, from Porteus' Lectures, 8vo London
Dean's Lectures on Final Restoration 8vo
&c. &c. &c. aug 22

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.

Wood's Athenae Oxoniensis, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

History of Japan 2 vols folio London 1727 with numerous engravings. A curious and interesting book.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

NEW JERUSALEM MAGAZINE for August. This day published by Otis Clapp 11 School st.

CONTENTS.

Discourse from Mark xiv. 12—16 Divine Agency in the Material Universe Seventeenth General Convention. Concerning the Lungs, translated from Swedenborg's "Animal Kingdom." Authority of the Church. Boston New Church Printing Society. Spiritual heat and Light, and a spiritual Sun. The Divine of Love, the Divine of Wisdom, and the Divine of Use, extract from Swedenborg.

INSTALLATION SERVICES.

JUST Published by L. C. BOWLES No. 147 Washington street—A Sermon, by N. L. Frothingham—Charge by Dr Parkman—Right-hand of Fellowship by Rev G. Cunningham—Address to the Society by Rev E. S. Gannett. Delivered at the Installation of Rev. William Parsons Lunt, over the First Congregational Society in Quincy, June 4, 1835. With a Sermon, preached on the first Sunday after his Installation, By William P. Lunt. aug 1

HOME, 3d edition. This day published "Home," by Miss Sedgewick, being No. 3 of Scenes and Characters, edited by Rev. Henry Ware, jr.

Home, by the author of Redwood, Hope Leslie, &c.—We think this book will do a great deal of good. * * * Every page has the charm of perfect nature and strict truth. * * * No one can read it without catching some good influences. We have never met with any thing that seemed to realize more fully the common expression of "a heaven upon earth," than the home of this unpretending mechanic—*Boston Observer.*

We hope that this book will be in every body's hands—and that every one who reads it will make the application, which it seems to us might be made of this beautiful story, to the practical purposes of life. —*Salem Gazette.*

JAMES MUNROE & CO. 134 Washington st. August 22

VISIT TO THE AMERICAN CHURCHES

A Narrative of the Visits to the American Churches by the deputation from the Congregational Union of England and Wales, by Andrew Reed, D.D. and James Matheson, D. D. in 2 vols. This day received and for sale by JAMES MUNROE & CO. 134 Washington st. aug 22

SCHOOL BOOKS.

JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

Sequel to the Primary Spelling Book, by S. T. Worcester 2d edition, published at half the price of the first edition.

RECOMMENDATIONS.

This book differs from the common Spelling-book, in which there is a jumble of words of all kinds collected together without any sort of classification, except what regards the number of syllables in their successive columns. The words are here classed according to grammatical principles, with syllabic divisions, and a notation of vowels and accents, sufficient for a correct pronunciation. Foreign words which we have adopted, and technical words, are not intermixed with those in common use, but follow them, in the latter part of the book. All the words are accompanied by simple definitions. Mr Worcester's plan, thus differing from those books intended for a similar purpose, which we have met with, makes the 'Sequel' a useful addition to the list of school-books.—*American Monthly Review, Cambridge.*

I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

B. ABBOTT, L. L. D.,
Prin. of Phillips Academy, Ex., N. H.

CONDITION OF WOMEN. This day published and for sale by *JAMES MUNROE & CO.* The History of the Condition of Women, in various ages and nations, by Mrs D. L. Child, author of the Mother's Book, Frugal Housewife, &c.

I am a slave, a favored slave
At best, to share his splendor, and seem very blest;
When weary of these fleeting charms and me,
There yawns the sack and yonder rolls the sea,
What? am I then a toy for dotard's play,
To wear but till the gilding rots away?—Byron's Corsair.

In youth women are our idols, at a riper age our companions, in old age our nurses, and in all ages our friends.—Bacon.

Vol. 1 comprising the Women of Asia and Africa —Vol. 2 do Europe, America and South Sea Islands. aug 22 134 Washington street.

NOTICE.

SUBSCRIBERS to the Boston Observer who wish the work bound can have it done in a neat and durable binding by sending their Nos to the Publisher. L. C. BOWLES.
No. 147 Washington st.

BURNAP'S LECTURES ON UNITARIANISM.

THIS day received by JAMES MUNROE & Co. Lectures on the Doctrines of Christianity, in controversy between Unitarians and other denominations of Christians—delivered in the First Independent Church in Baltimore. By George W. Burnap.

Lecture 1.
The supremacy and sole Divinity of God the Father.
Lecture 2.
The Second Person in the Trinity.
Lecture 3.
The Personality and Deity of the Holy Spirit.
Lecture 4.
The Atonement.
Lecture 5.
Original Sin.
Lecture 6.
Total Depravity.
Lecture 7.
Election and Reprobation.
Lecture 8.
Justification by Faith and Works.
Lecture 9.
Salvation.
Lecture 10.
Regeneration.
Lecture 11.
What is Christianity?
Lecture 12.
What is it to be a Christian?
Lecture 13.
How does a man Become a Christian?
Lecture 14.
Origin, Nature, and Tendency of Creeds. a 15

DEPOSITORY OF THE AMERICAN UNITARIAN ASSOCIATION, and Office of the General Secretary No. 147 Washington street (opposite the Old South Church.)

L. C. BOWLES would give notice that having been appointed Publisher for the American Unitarian Association—The Depository will hereafter be kept at his Store, and also the Office of Rev. Charles Briggs, the General Secretary.—Auxiliaries, Subscribers and those who wish to purchase the Tracts are requested to send their orders accordingly. aug 8

BOOK BINDING.

DAYTON & BAILEY, 147 Washington street, (over the Office of the Register and Observer,) wish to inform their friends, and the public, that they are ready to execute Book-Binding in its various branches.

Particular attention will be given to Re-binding Old Books, and to Binding Music Books, Periodicals and Newspapers. tf aug 8

LEXINGTON SEMINARY.

THE Fall term in this Institution will begin on Monday 24th inst. Tuition, including French, $4,00 per term of 12 weeks. Drawing $2,00. Board including washing, $2,00 per week.

TIMO. P. ROPES, *Proprietor and Principal.*
Lexington, Aug. 1st, 1835. aug 8

PATRICK, LOWTH AND WHITBY.

FOR sale at 147 Washington street, a good copy of this valuable commentary, by Patrick, Lowth and Whitby, in six volumes folio, bound in calf. a 8

CHAMBERS' BIOGRAPHICAL DICTIONARY.

JAMES MUNROE & Co. have this day received a Biographical dictionary of Eminent Scotsmen, by Robert Chambers, author of 'Traditions of Edinburgh,' 'History of the Rebellions in Scotland,' &c. embellished with splendid and authentic Portraits, in 4 vols. 8vo., Glasgow Ed. Boston Bookstore, 134 Washington street. aug 1

RECORD OF A SCHOOL.

JAMES MUNROE & Co. have just published the Record of a School, exemplifying the general principles of Spiritual Culture. Boston Bookstore, 134 Washington street. aug 1

EXAMINATION OF SHAKSPEARE.

CITATION and Examination of Wm. Shakspeare, of Eusely Treen, Joseph Carnaby and Silas Gough, clerk, before the worshiptul Sir Thomas Lucy, Knight, touching deer Stealing—on the 19th day of September in the year of Grace 1582. Now first published from original papers—To which is added a Conference of Master Edmund Spenser, a gentleman of note, with the earl of Essex, touching the state of Ireland, A. D. 1593. This day received by JAMES MUNROE & Co. 134 Washington st. aug 8

PALFREY'S ACADEMICAL LECTURES.—HOLDERS of subscription papers for this work are reminded, that they are to be returned to Messrs James Munroe and Co. in the course of the present month. Aug. 15th.

THE SCRIPTURAL INTERPRETER,—Vol. V. No. 3—just published by L. C. BOWLES, 147 Washington street.

CONTENTS.

Translation and Exposition—Matt. 1—28.
Tradition of the Elders
The Apocrypha
The First Council of the Christian Church
The Various Readings in the Original Text of the New Testament.

EDITORS' NOTE.

According to the notice given in the last number of the Interpreter, the Rev. Mr Gannett has consigned the management of this work to three of the members of the Theological School in Cambridge. In assuming this responsibility, we need only inform our readers that the plan of the work remains the same, and that we shall use our best exertions to maintain its character simply as an Interpreter, without any regard to controversy or doctrine.

The general contents of the work will, as heretofore, embrace the following subjects.

Translations and Expositions of the New Testament Scriptures—with Practical Remarks on their purpose and spirit.

Explanations of obscure passages, relating to Jewish customs, ceremonies, institutions and doctrines.

Notes upon the Epistles, with general observations upon their design and contents.

Brief Dissertations upon the books of the Old Testament, with running Commentaries and Explanations.

Extracts from valuable works on Biblical Criticism. The name of the writers will accompany each article.

☞ The three remaining numbers of this volume will be published upon the first day of October, November and December.

*** Subscriptions received by the Publisher at $1 per volume. The back numbers of the work can be furnished if desired. aug 8.

NEW BOOKS.

ELEMENTS of Chaldee, Syriac, Samaritan, and Rabbinical Grammar, by John G. Palfrey, D. D., Professor of Biblical Literature in the University of Cambridge.

A Discourse on Natural Theology, showing the nature of the evidence and the advantages of the study. By Henry Lord Brougham, F. R. S. and member of the National Institute of France.

A Memoir of Mrs Harriet Wadsworth Winslow, combining a sketch of the Ceylon Mission; by Miron Winslow, one of the Missionaries.

Miss Gould's Poems, new edition.

For sale by JAMES MUNROE & Co. aug 8

A PREMIUM.

RUSSELL, ODIORNE & CO. of Boston, will pay a premium of FIFTY DOLLARS for the most lucid and perspicous solution of the last question in Emerson's North American Arithmetic, Part Third. The solution must be performed on the plan of analysis exemplified in the key to the Arithmetic. The solutions offered may be forwarded to P. Mackintosh, Esq, Cambridge, Mass. (post paid,) as early as the 15th of December next. The whole will then be examined, and the decision will be made by a committee consisting of five gentlemen; three of whom will be drawn from a box containing the names of the Board of Directors of the American Institute of instruction, and the other two elected by the three drawn. aug 8

A CARD.

MOSES FRENCH, Jr., of the late firm of NEVERS & FRENCH, has removed from No. 65 Purchase street to Maine Wharf, formerly occupied by Deacon Daniel Colby, near the bottom of Summer street, where he will keep for sale, Wood, Bark, Hay, English and Anthracite Coals of all descriptions—and where he will be happy to supply the former customers, and all those who please to call on him. may 9 3m.

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs; or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health. may 9

CHRISTIAN EXAMINER AND DISCIPLE.

JAMES MUNROE & CO. have sets of the Christian Disciple and Examiner, 1st and 2d series bound or in numbers which they offer at very reduced prices.

Also, odd numbers furnished to complete sets, at 134 Washington st. aug 8

BRADFORD'S COMPREHENSIVE ATLAS

A COMPREHENSIVE ATLAS, Geographical, Historical and Commercial by T. G. Bradford, a few copies are for sale at subscription price by JAMES MUNROE & CO. 134 Washington st. aug 8

UNITARIAN—1834.

JAMES MUNROE & CO. have for sale a few copies of The Unitarian, Edited by the late Rev Bernard Whitman, in a variety of Bindings—Boston Bookstore, 134 Washington street. aug 8

POEMS FOR THE PIANO-FORTE.

POEMS and Musical Compositions for the Piano-Forte, by Benjamin L. Oliver, one quarto volume half bound price one dollar, published and for sale by JAMES MUNROE & Co. 134 Washington street. aug 8

FINE FANCY STATIONARY.

JOHN MARSH, No. 77 Washington street, Joy's Buildings, has just received a large assortment of rich Fancy Articles and Stationary. In particular, Satin surface Letter Paper, Perforated and Perfumed Billet Paper, Brocade and Watered Billet Paper, Gold Stripes, Water Colors and Drawing Instruments, Colored Inks for painting on velvet and writing in albums &c., Ladies' and Gentlemen's Metallic Pens, Gold and Silver Tablet Pencil Cases, Superior Silver Steel Penknives with pearl and ivory handles, Fine Scissors, Silver Thimbles, Ivory Waxes, Steel Screw Cushions, Work Boxes and Dressing Cases with silver and pearl Instruments—some very elegantly inlaid with pearl, shell and silver, elegant fancy inlaid and brass bound Rosewood portable Writing Desks, Morocco Writing Desks, Portfolios and morocco works of all kinds, pearl Folders and Reading Hooks, wrought ivory do., ivory and shell Thread Cases and Needle Books, ivory and shell Card Cases and Tablets, Fancy Screens, bronze and paper Card Racks, bronze Inkstands, perforated Cards, perforated Tissue Paper, Visiting Cards, elegant embossed Scrap Books, do. Albums, Battledores, Birds, Graces.

Also, Rowland's Kalydor, Genuine Macassor Oil, Cologne and Florida Water, fine Scented Soap, Otto of Rose, Hair Powder, &c. &c., with every variety of articles for gentlemen and ladies' toilet.

☞ Additions of Morrocco Work and Account Books making daily, and all new Fancy Articles received by the earliest arrivals of the regular Packets. 2m. July 4

MATTHIAS and his Impostures, or the Prog

POETRY.

FOR THE REGISTER AND OBSERVER.

"THE LORD REIGNETH;—LIGHT IS SOWN FOR THE RIGHTEOUS." Psalm xcvii. 1. 11.

The beaming sun illumes the day,
And sheds his light abroad;
The paler moon with silver ray,
Proclaims thy glory, Lord!

Yet clouds obscure the ruling Sun;
No more his subject, Day,
Begins, with joy, his race to run,
Bright'ning through all his way.

The moon inconstant lends her beams,
While storms with shades combine,
And stars in feeble, transient gleams,
Abroad but dimly shine.

But thou, O Lord, with radiant light,
Art never veiled in clouds;
Thy brightness gilds both day and night;
'T is *sin* from thee enshrouds.

Oh, may we, hence, resist its wiles,
Strong in temptation's hour,
Our souls supported by thy smiles,
And strengthened by thy power.

Then as our earthly lives decline,
A sun shall gild our way;
A glorious Sun! a Light divine,
Bright'ning to perfect day! X.

BIOGRAPHICAL.

(From the London Athenæum.)

MR MALTHUS.

Mr Malthus who died on the 29th of Dec. last had, we believe, just entered his 70th year, but he was in the full enjoyment of all his faculties, and his death was totally unexpected by his friends. He left London on a visit to his father-in-law at Bath, in good spirits, and apparently in strong health, anticipating a cheerful Christmas with his children and other members of his family, who were invited to meet him; but Providence had ordained otherwise—the meeting took place, but the joy was not there; Mr Malthus was taken ill soon after his arrival, with a disorder of the heart, which, in a few days, hurried him to the grave. He has left a widow, and a son and daughter both grown up.

Upon his character as an author, in which he stands most prominent, our observations will be very brief; his principal work has been long known, not only in this country, but in every civilized portion of the globe, and the judgment pronounced upon it by intelligent men generally, has been such as to satisfy the warmest and most zealous of his friends. One or two remarks only we shall venture to make, and these chiefly with a view of placing his literary claims upon a proper basis, and of throwing a clearer light upon the motives and views with which his labors were undertaken. It arose very naturally from his professional duties at the East India College, that, for many years, the studies of Mr Malthus were chiefly directed to Political Economy, and especially to the discussion of certain subtle and controverted points of the science, in which an unavoidable ambiguity of language had added greatly to the natural obscurity of the subject, and increased the difficulty of arriving at clear results—viz. the measure of value, the excess of commodities, &c. In this field Mr Malthus will be always classed with the most distinguished of his fellow-laborers; and we may venture to add, that his 'Theory of Rent,' and his work, 'On Political Economy,' are of themselves sufficient to place him in the foremost rank. It is not, however, upon his success in this department, in which he shares the palm with many, but upon his 'Essay on Population,' published many years ago, that his reputation ought to rest. In this work he stands alone as the expounder and illustrator of a new branch of knowledge, heretofore little thought of or cultivated in any country, but now, by his labors, raised to a degree of eminence in men's minds, corresponding with its vast importance, and brought with great efficacy to bear upon the morals and welfare of mankind. To inquire, as many have done, whether he were really the discoverer of the principle of population, on which the Essay rests, is something worse than idle, especially as Mr Malthus never laid claim to such a title himself: undoubtedly many scatttered notices of it may be found in other works, particularly in the 'Travels of Mr Townshend in Spain,' which Mr Malthus was ever ready to acknowledge; but the practical use, and the full developement and application of the principle are entirely his own. His views were first presented to the public in a single octavo volume, chiefly intended as a refutation of the theory of Condorcet and Godwin, upon the perfectibility of man; in proportion, however, as he reflected upon the subject, its importance was more evident to his mind, and the necessity of a further and clearer exhibition of it became more urgent. That nothing might be wanting, therefore, to the work, he visited, in 1800, every country in Europe then accessible to English travellers, observing carefully all the facts likely to bear upon his subject, inspecting the places, whether cities or villages, where anything remarkable in the population was to be found, and consulting every public or private document which was calculated to benefit his labors; the fruits of these researches he carefully digested and arranged soon after his return, and, having embodied with them his former work, he gave them to the public in a quarto volume; and it is well worthy of observation, that the system then came from him in so complete and perfect a form, so guarded on every side, so carefully pursued and carried out to all its consequences, as to require little or no alteration afterwards, either from himself or any other person. The work of Mr Malthus has gone through a great number of editions in this country, and has been translated into almost every language of the civilized world.

We are well aware, indeed, of the different judgments which have been formed of this Essay, and of the calumnies with which the author has been assailed. We know that coldness, harshness, and even cruelty, have been frequently imputed to the most humane and considerate of men, and that a design of degrading the poor has been charged upon a work whose sole motive and tendency was to increase their comforts, and to raise their moral and intellectual condition;—it is a consolation, however, to remember that the most reflecting and cultivated minds in this as well as in every other country, have unanimously adopted and approved both the principle and the reasoning of his work, whilst its most violent opponents and vilifiers have been, with one or two exceptions, either persons who have not read it at all, or who have grossly misunderstood or misrepresented it. Its greatest triumph, however is, that it has been adopted as a principle of government and legislation; nor can we hesitate to believe, that at no distant period, when the cloud of prejudice and passion in which the subject is involved shall have been dispersed, the humanity of the system will be as apparent to all mankind as its truth.

It has been sometimes said and repeated publicly, since the author's death, that the view Mr Malthus himself took of the principle of population, was a gloomy one. The remark is true, though somewhat uncharitable, for the fault was in the position of the author, not in his mind. It must be remembered, that at the time when the 'Essay on Population' was published, now thirty years ago, he had to deal with a great practical and growing evil in society, of which few persons at that time had observed either the source or the remedy; that there prevailed generally amongst the poor an utter improvidence with respect to marriage and settlement in life; that foresight and frugality, the special virtues of their station, were fast losing ground in their estimation, and that they were recklessly sinking into a state of entire dependence on the poor's rate; while the conduct and opinions of those above them, so far from repressing their error, rather tended to encourage it. With these facts before him, and the consequences strongly impressed on his mind, we cannot wonder that Mr Malthus, having laid down and demonstrated the great law of nature respecting population, should have thought it necessary in the first instance to point out, in all its naked deformity, the sin and misery which would inevitably attend an habitual violation of it; and that under this aspect he himself should have chiefly regarded it. That there is a bright side to this law of nature, is most true; and every benevolent and pious mind will be delighted to dwell upon it. God is good and righteous in all his ways, and they who have read the work of Bishop Sumner upon the 'Records of the Creation,' will remember how ingeniously and beautifully he has shown, that, in the hands of a gracious Providence, this principle is made subservient to the most beneficial and improving ends, being the great moving cause which excites the best energies of mankind into action, and gives spirit and perseverance to their most valuable labors. In considering this part of the subject, it should never be forgotten, however, that the labors of Mr Malthus were at first directed against that wild and most unscrptural tenet—the perfectibility of man; and that temperance, frugality, chastity—virtues strictly scriptural and evangelical—were the sole remedies recommended by him. Nor can it be said at present that these gloomy views were unnecessary; notwithstanding all the warnings of the 'Essay on Population,' the evil it contemplated has now arisen to so great a height as to become almost incapable of remedy; but we believe, firmly, that had it not been for this book of Mr Malthus, and all the wise and salutary parochial regulations which have sprung from it, the mischief would have been infinitely greater, and our way out of it much more obscure and difficult,—if any way could have been found at all, short of a convulsion of society.

Of his character in a social and domestic view, it would be difficult to speak in terms which would be thought extravagant by those who knew him best, and who, after all, are the best judges of it. Although much conversant with the world, and engaged in important labors, his life was, more than any other we have ever witnessed, a perpetual flow of enlightened benevolence, contentment and peace; it was the best and purest philosophy, heightened by Christian views, and softened by Christian charity. His temper was so mild and placid, his allowances for others so large and so considerate, his desires so moderate, and his command over his own passions so complete, that the writer of this article, who has known him intimately for nearly fifty years, scarcely ever saw him ruffled, *never* angry, never above measure elated or depressed. Nor were his patience and forbearance less remarkable—no unkind word or uncharitable expression respecting any one, either present or absent, ever fell from his lips; and though doomed to pass through more censure and calumny than any author of this or perhaps of any other age, he was rarely heard to advert to this species of injury, never disposed to complain of it, and, least of all, to retort it. Indeed, he had this felicity of mind, almost peculiar to himself, that, being singularly alive to the approbation of the wise and good, and anxious generally for the regard of his fellow creatures, he was impassive to unmerited abuse—so conscious was he of his integrity of purpose, so firmly convinced of the truth of the principles he advocated, and so calmly prepared for the repugnance with which, in some quarters, they would be heard.

The most remarkable feature of his mind was the love of truth, and it was also the most influential: it was this which enabled him patiently to investigate, and fearlessly to expose, an inveterate and popular error; and it was this which, in his private life, was the parent or the nurse of many other virtues conspicuous in him—justice, prudence, temperance and simplicity. It is almost unnecessary to add, that in his domestic relations, all these qualities appeared under their fairest form, and with their sweetest influence—all the members of his family loved and honored him—his servants lived with him till their marriage or settlement in life, and the humble and poor within his influence always found him disposed, not only to assist and improve them, but to treat them with kindness and respect.

His conversation naturally turned upon those important subjects connected with the welfare of society which were his peculiar study; in these he was always earnest, serious, and impressive, producing his opinions in such a clear and intelligible way, as to show that they were the fruit of considerable thought and reflection; but he was habitually cheerful and playful, and as ready to engage in all the innocent pursuits and pleasures of the young, as to encourage them in their literary progress and studies. By his intelligent colleagues at Haileybury, his loss will be long and sincerely felt—few persons knew so well as they how to appreciate his worth, and none had so many opportunities of observing its influence.—His good-breeding, candor, and gentlemanly conduct were felt in everything; and his sound judgment and conciliatory spirit, were not less remarkable in the councils of the college, than his manners and attainments were delightful and improving in their social intercourse and relations. In politics he was a firm, consistent and decided Whig, the earnest advocate of salutary improvement and reform, but strongly and sincerely attached to the institutions of his country, and fearful of all wanton experiment and innovations.

Mr Malthus was a clergyman of the Church of England, and during the greater part of his life read prayers and preached regularly in turn with the other professors, in the chapel of the East India College at Haileybury; in these services, and, indeed, in every other ordinance of religion, his manner was uniformly serious and devout; his sermons were calculated to make a strong impression on the minds of the young men who felt and acknowledged their value; and it is now particularly pleasing to record, that they became more earnest and more edifying every year he lived. In religion, indeed, as well as in other things, he was always unobtrusive and unostentatious, but it was easy to perceive the spirit of the gospel had shared largely in forming his character, and that both the precepts and doctrines of Christianity had made a deep impression upon his mind.

In the latter period of his life, his temper and character were subjected to a peculiar trial: the government, by adopting the principles of his work, as the basis of their Poor Laws Amendment Bill, had recalled in a remarkable manner the public attention towards him, and the praise lavished upon him during the discussion in Parliament, had only served to connect him more intimately with the measure. The consequence was, that from all quarters a fresh flood of calumny and abuse was poured upon him, which has continued without intermission to the present day; and though he was never consulted about any of the provisions or enactments of the bill, yet every real or supposed defect which was discovered in the construction of it—every rub or difficulty which was found in the working of it, were without ceremony attributed to him. We verily believe that if the late ministry had remained longer in power, some solid mark of favor or encouragement would have been bestowed upon him or his, as well to vindicate their adoption of his views, as to express their sense of the support he had so long and consistently given to the principles upon which their administration was founded; and further, that it may be a subject of deep regret to them, that, as far as he himself is concerned, the opportunity is lost forever. At all events, we know well Mr Malthus himself was never heard to utter the slightest murmur or complaint: with his usual equanimity he bore the neglect of one party and the abuse of the other; and, whatever might have been his apprehensions and feelings respecting the late change in the ministry, as far as regarded the country, he never for a moment spoke of it as affecting, or likely to affect, himself.

MISCELLANEOUS.

THE CONSTANTINOPLE 'CHANGE.

Strolled again in the bazar: this word means barter, or the act of bargaining for the sale or purchase of any commodity; and it is in them that all the retail trade of Constantinople is carried on. As these cloistered passages exclude the rays of the sun, they are cool and pleasant places to lounge in, except that the pavement is in a very dilapidated state. The merchants themselves present an interesting spectacle, each wearing the proper costume of his respective country, which with the motley garb of the crowd incessantly passing [illegible] the stranger's eye with a curious and almost infinite variety of dress and appearance. For the convenience of those who arrive periodically at Stamboul from the most distant portions of the empire, in caravans, there are large khans provided, which, being built entirely of stone, are fire-proof, and afford ample accommodation for the merchants with their attendants and property.—Yonder sits the Turk, grave and taciturn: his goods are spread before his on his counter, and samples hang around in neat array; but satisfied with this, and trusting to their intrinsic value to recommend them, he smokes with a haughty air, and disdains to utter a single word to arrest the stranger's passing steps. Should you question him about the price, and attempt to cheapen his merchandize, the answer will be comprised in two words; and if the abatement be again proposed, he replies with an economical 'No,' and a whiff of smoke, after which he again relapses into his former apathy. That bearded elder seated on a low stool with the dark clouds ot thought and mental calculation visible on his countenance, is an Armenian. Though he will submit to a diminution of his price, he is honest; and though a man of few words also, yet is he civil without affectation, and persuasive from the apparent sincerity of his professions. Their neighbor, however, makes ample amends for the taciturnity of both. He is a Greek, and you may hear him at the other extremity of the bazar. The most labored efforts of the rhetorician bear no comparison with the honeyed, artful speeches, and the gay and cheerful air with which he detains, wheedles, and finally succeeds in obliging the passer by to purchase, or at least examine the contents of his stall. Observe yon poor devil, dragged first this way, then thrust back again, trying in vain to still the tempest which rages around him, by speaking half a dozen languages in a breath. He is an interpreter, or go-between in a purchase, and seems torn to pieces in a whirlwind of voices which assail him from the disputing parties, in each of whose languages he tries to explain; but, poor patient Jew! you never could speak any of them intelligibly, and your nasal twang, and drawling accent, so disguises what you do say, that nothing but a miracle could make you understood. The screams, the grimaces, the gestures which these people exhibit, during their unavailing effort to render themselves understood, appear inexpressibly ludicrous to the indifferent spectator, and their perseverance is still more extraordinary, since it rarely happens that their best endeavors are repaid by any thing better than reproaches, kicks and imprecations.

VIRTUES OF THE TOMATO.—A medical professor in one of the colleges of the West speaks warmly in favor of the virtues of the Tomato. He says of it that in all those affections of the liver, and other organs, where calomel is indicated, it is probably the most effective, and least harmful remedial agent known to the profession. That a chemical extract will probably soon be obtained from it which will altogether supersede the use of calomel in the cure of disease. That he has successfully treated serious diarrhœa with this article alone. That when used as an article of diet, it is almost a sovereign remedy for dispepsia, or indigestion. That persons removing from the East or North, to the West or South should by all means make use of it as an aliment, as it would, in that event, save them from the danger attendant upon those violent bilious attacks to which almost all unacclimated persons are liable. That citizens in general should make use of it, either raw, cooked, or in form of catsup, with their daily food, as it is the most healthy article of the Materia Alimentaria, &c.

EXPENSES OF WARS.—Since the year 1000 there have been twenty four different wars between England and France, twelve between England and Scotland, eight between England and Spain, and seven with other countries—in all fifty-one wars. There have been six wars within 100 years, viz.

	Cost	*Destruction of life.*
1. War ending 1697	£21,500,000	100000 slain 80000 died of famine.
2. War begun 1702	43,000,000	Not ascertained.
3. War begun 1739	48,000,000	
4. War begun 1756	111,000,000	250,000
5. Amer. War, 1775	139,000,000	200,000
6. Last war, begun '93	750000000	2000000 am. all the belligerents.

At the conclusion of the war which ended in 1697, the national debt was £21,500,000. At the conclusion of the last war, in 1815, the national debt amounted to no less that £1,050,000,000.—*Eng. paper.*

BENJAMIN LUNDY.

This philanthropist, says the Wheeling Gazette, arrived here from Tennessee on Friday night last, in the steamboat Native, Capt. Bennett, and proceeded on his journey eastward on the following morning. The following incident which occurred during his passage up the river, will show how this public benefactor is regarded on the western waters.

It is pretty well known, we presume, that Mr Lundy is poor, very poor—all his labor having been gratuitously directed, for at least twenty years past, to the melioration of the condition of the blacks in our country. The same amount of labor, expended in the acquisition of wealth, would have made him rich; but it is doubtful whether, in these twenty years, he has owned at one time half a hundred dollars. So destitute of money was he on leaving Cincinnati, that he took a deck passage in the steamboat, the price of which, it is known, is very inconsiderable on these waters. Shortly after leaving Cincinnati, the clerk of the boat went upon deck to enroll the names of the passengers. On Mr Lundy's giving his, he asked, "What Lundy?" "Benjamin" was the reply. The clerk hastened out, and told Capt. Bennett that Benjamin Lundy was on board, a deck passenger! "Show him to me," said the captain, springing from his state room. He was conducted to the deck, where he beheld the philanthropist seated on a box, eating his lunch of bread and bacon. Advancing to him, he said, "Mr Lundy, you cannot remain on the deck of any boat I command. Come with me, sir; you must eat at my table." He was accordingly conducted to the cabin and introduced. The whole company rose to receive and shake hands with the good man. A young New Yorker, on saluting him in his turn, said, "Mr Lundy, command my purse. If I have not enough with me, let me give you a draft on New York for any sum you may name." Mr Lundy replied that he had very little money, it was true, and would so far accept his kind offer as to take ten dollars. "Ten dollars!" said the generous New Yorker, Mr Lundy peremptorily refused, but at length consented to accept of twenty dollars. And twenty dollars, we are free to say, were never more worthily bestowed. The whole scene is represented as having been of great interest—very little of which can be imparted to this meagre relation.

EXPEDITIOUS TRAVELLING TO RUSSIA.—A passenger who arrived at Havre in the Packet Ship Charlemagne, embarked the same day in the Steam Packet for Hamburg, which performs the passage in 50 hours, when they take the stage for Lubec, arrive there in 6 hours, and then embark in the "General Steam Navigation Company" Packet for St Petersburg, where they arrive on the fourth day—thus making a voyage from New York to St Petersburg in less than 25 days.—*N. Y. Mercantile.*

A CASE OF CONSCIENCE.—A Greek pirate captured an European vessel and butchered the crew. On trial, the ringleader was asked, when he had robbed the ship of every thing else, why he had not also carried off a fine piece of beef which hung on deck?

"Would you have me eat on fast days?" replied the miscreant, and shuddered at the very thought of such an impiety.

A BOOK FOR THE SUNDAY SCHOOL TEACHER.

A Book for the Sunday School Teacher. "*And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*"

This day published by J. DOWE, 130 Washington Street.

Extract from the Preface.

"To awaken Teachers to some of the noblest motives, which can influence human beings in the work of religious instruction, has been the object of this work." "We want something more than mere mechanical movements to carry on the work of moral and religious reformation and improvement"—There must be a heartfelt co-operation in those who are invested with such trusts—"*We want Personal Piety in every Teacher;*" such as *deeply* feel that the "little immortals," who are weekly gathered around them, need such instruction as comes from the *heart*, and that to do good the Teacher must be in *earnest*—"come home as it were, to the circumstances in which each child is placed, and adapt instruction to the peculiar case of each, that they may early learn to discipline their thoughts, and retain the purity of their early innocence, unstained by the sins which surround them." jy 4

FOLLEN'S GOSPEL OF ST. JOHN.

THIS day published, Luther's German Version of the Gospel of St John, with an Interlinear English Translation, for the use of Students By Charles Follen, Professor of the German Language and Literature in Harvard University.

Boston Bookstore, JAMES MUNROE & Co., 134 Washington street. jy 11

THE Traveller's Guide through the Middle and Western States, and the Provinces of Canada. Sixth Ed. enlarged and improved. Just received by *JAMES MUNROE & Co.* 134 Washington street Aug 1

COPARTNERSHIP FORMED.—We the subscribers have formed a copartnership under the firm of GOULD, WILDER & Co., as makers of *PIANO FORTES.* Being experienced in the business, we intend to make as good instruments as are made in this city, and hope to receive the patronage of the public, and respectfully invite ladies and gentlemen to call at our establishment, Boylston st., near Washington street.

S. L. GOULD,
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Boston, April 28, 1835.

☞Tuning and repairing. Also Intruments taken in exchange. may 30

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From the "Annals of Education."

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We regard the Fourth Book on the whole, as a useful compilation for the classes for whom it was intended. There is a large fund of valuable information embodied in the Rules and Instructions at the beginning and in the Errors and questions at the end of each chapter, as also at the end of the work, even more than the author, in his modesty, has ventured to claim."

From the Principal of the Woodstock, (Vt.) High School.

"Worcester's Fourth Book, is truly deserving of notice. The subjects and arrangements are indeed *excellent.* His rules at the head of each chapter, and his expositions of errors, together with his list of Phrases, &c.; all combine to render the book such an one as is needed in our schools."

PARLEY'S *Third Book of History*, containing *Ancient history*, in connection with Ancient Geography, designed as a sequel to the First, Second and Third Books of History. By the author of Peter Parley's Tales, with sixty engravings and eight maps on steel.

From the Annals of Education.

"This work will unquestionably derive a degree of popularity from that of its predecessors, which it resembles in character. So far as we have examined it we are pleased with its style and spirit. Its typography appears to be remarkably correct. This Third Book, like the First and Second Books, is furnished with maps at the end, and is illustrated by numerous engravings."

From the Mercantile Journal.

"This is an excellent work. It contains an admirable synopsis of the rise and progress, and downfall of the Roman Empire, and is written in a familiar style, which in connection with the many remarkable incidents which it embodies, must make it particularly interesting to children.

From a New York paper.

"In the First, Second and Third Books of History, particularly the last, he (Parley) assumes rather a graver tone than in the "Tales;" but still the old gentleman is very entertaining and every now and then, after having fought a battle o'er again, or related the more sober incidents which belong to the political history, he will stop to repeat some anecdote of the times, or tell us about a curiosity, or a singular custom of the arts. In the 'Third Book' he begins with the History of Greece, then proceeds to Rome, Egypt, Asia Minor, Carthage, Assyria, Persia, Syria, China and Palestine, tracing the progress of literature and society in connection with the rise and fall of Empires. Ancient History will no more be neglected as dry and uninteresting; it is here told as a father would talk to his children, of from 8 to 12 years, about some wonderful Legend of old."

From the Principal of the High School at Woodstock, Vermont.

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Published by CARTER, HENDEE, & Co., School Book Publishers, 131, Washington street. je 27 [up stairs.]

HASTINGS & POTTER, No. 137 Washington street, and Nos. 6, 8 and 10 School street, have on hand an extensive assortment of *CROCKERY, GLASS AND CHINA WARE, CUTLERY, &c.*

Their retail store (now under the superintendence of Mr William R. Sumner) has been much enlarged and improved, the assortment of rich and common goods increased, and every arrangement made to place this department on the best possible footing for an extensive retail trade. Their assortment comprises

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Boston Bookstore, 134 Washington st. jy 18

EVERETT'S Address, 2d edition—just received by JAMES MUNROE & Co., 134 Washington street. jy 18

THE SIN AGAINST THE HOLY GHOST.

JUST Published and for sale by L. C. BOWLES 147 Washington street, "The Sin against the Holy Ghost." A Discourse, delivered June 21 1835—by Alvan Lamson, Pastor of the First Church in Dedham—Published by request. jy 25

ENCYCLOPÆDIA AMERICANA,

$30 per set—bound—13 vols.

THIS Day received a few copies Encyclopædia Americana a popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography, brought down to the present time, including a copious collection of Original Articles in American Biography on the Basis of the seventh edition of the German Conversations-Lexicon, edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. For sale at the above low price by JAMES MUNROE & Co Boston Bookstore No. 134 Washington street. june 18

EMERSON'S ARITHMETICS.

THE North American Arithmetic, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

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The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent warks. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, Jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18, 1834, it was voted, unanimously, "that Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also Keys to the same for the use of Teachers, are published by RUSSELL, ODIORNE & Co. Boston. may 16

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may 16

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THE subscriber intending leaving this part of the country for the South, about the first of August next, offers for sale the whole of his extensive stock of FOREIGN and DOMESTIC GOODS, and lease of the Store No 414 Washington street, and the stock will be sold at very reduced prices at retail until closed. Among which are the following varieties, viz:

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